A RECONCILIATION OF ALL the Pastors and Cleargy of this Church of England.

By Anthony Marten, Sewer of her Maiesties most honorable Chamber.

Meliora Spero.

Be of one minde, liue in peace, and the God of loue and peace shall be with you. 2. Cor. 13.

Ant: Martyn Gen: unus Dapiferorum Reginæ et Custos Bibliothecæ Reg: apud westm: 1594.
Rymer Tom: 16: P: 264, 265.
Cui Successit (Custos) Andreas Bright. Ibid: 1594

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TO THE QVEENES MOST EXCELLENT MAIESTIE.

THe naturall and louing Seruant, (moſt Chriſtian and renowmed Queene) whoſe parents and himſelfe, haue been long foſtered in the houſe and familie of his Maſter: When God hath ſo hũbled his eſtate, as for his vnworthines he dare not, nor for his abilitie he cannot, requite ſo infinite benefites beſtowed vpon him: Yet in ſome ſort he ſheweth his thankfulnes, by doing dayly and pleaſing ſeruices to his Maſters children. Euen ſo, the moſt precious and Princely fauours, that your excellent Maieſtie hath many times of your manifold goodnes voutſafed towardes mee (whoſe father, and my ſelfe, haue bin ſo long nouriſhed by your Maieſtie, and your moſt royall familie,) hath impreſſed ſo naturall a zeale and inward affection in my hart,

that ſeeing I am neither able, nor worthy, to return to your own perſon one for a Million, yet in publicke token of my entire affection, and effectuall ſeruice to your Maieſtie, I humblie beſeech you to accept my care and goodwill towards all your Maieſties Subiects, which are your childern, and the Church of your Kingdome: Whoſe conſciences after I had indeuoured many yeares ſince to ſettle, by ſhewing them the true *Tranquilitie of the minde*, Next of all layd before them, in many large and learned *Common places*, the moſt ſounde and pure doctrine of ſaluation. After that *Exhorted them* by all meanes, to an inuincible courage againſt the inuaſion of our enemies. And then put them in minde of the *Second warning* that Chriſt hath ſounded vnto Iudgement: Now laſtly I ſeek to *Reconcile* all your Cleargie, and paſtors of this Church, to a perfect vnitie in gouernement, and to perſwade your people to geue eare to no other voyces then your Maieſty, and lawes of the Church haue commaunded: Whereby the conſciences of all men being ſatiſfied, Their opinions in matters of faith ſetled, The Realme by their valiant courage defended, The ſpeedy comming of Chriſt expected, And the Church in all externall matters quieted, God may be ſincerely worſhipped, your Maieſtie truely ſerued, & your godlie Lawes obeyed: That as before your people haue, by the mightie power of God, in the hande of your Maieſtie, been a Lanterne vnto all Nations in the glory of their actes, and in the trueth of their Religion: So hereafter we

The Tranquility of the minde.

P. Martyrs Common places.

Exhortation to the Subiects.

The Second Sound of the Trumpet

wce may be to them an exmple of our obedience, and a ſpectacle in our conuerſation. Which thing ſo I might effect, or but any way further, to the quietnes of your Maieſtie, & peace of the Church, my ſelfe would willingly be counted the moſt abiect & caſt-away of this world: As your Maieſtie is knowen to be the moſt gratious and bleſſed prince that euer liued.

Your Maieſties moſt humble Subiect, and faithfull Seruant,

Anthonie Marten.

The Preface to the Reader.

Maruell not (my deere frends & christian brethren,) that if I seeme by the tytle of this treatise, to promis a Reconciliation of all the Pastors and Cleargy of this Realme, touching the cause of church gouernment, (wherein perhaps would be looked for nothing but most earnest and excellent persuasions and exhortations vnto peace and vnity,) and yet haue also dealt in matters of controuersie, especially after so many learned and large discourses of the same: whercin I may seeme to come in with a latter and vnseasonable fruite, and to intreate of peace with a sharpe sword in my hand.

True indeede it is, that at the first, after I had long and inwardly sorrowed for the schisme, and bitter contention, that I saw was raysed and procured in the Church, by some scrupulous consciences, and afterward spread and ouerflowed by vnprofitable wrightings, I then purposed only to exhort and perswade all parties to be reconciled, without examination of any questions, or opening of any former offences; both because I desired in respect of charity, and for the common aduersaries sake, to haue couered (so much as I possibly might) the offences of our brethren. And for that, in a pacification and peace making betweene friends and countreymen, and coequall Christians, I thought it

not beſt to repeate iniuries, and to remember euild vnkindneſſe. Alſo, when I had at the firſt, but only ſcene and ſuperficially read the manyfold places of the Scripture, and the multitude of reaſons, which the other part alleaged for themſelues, I ſuppoſed that their complaints had bin a great deale more to be pitied, and that the ſame had bin builded vpon more certaine and aſſured grounds. But after I had thoroughly looked into the controuerſies, diligently examined all their places of ſcripture, and weighed with iudgement all their reaſons grounded theron, I found my ſelfe enforced by all maner of neceſsity, eyther to leaue the enterpriſe, or vnfould the queſtions: The one of which, I was loth to do, for the deſire I haue to reconcile; And the other I feared, for the inſufficiency of my ſelfe. Yet in the end, the entire affection that I beare to the Church, whereby I earneſtly wiſh vnity and peace among the Paſtors, and true obedience both in them & all the people towards Magiſtrates: and notwithſtanding that all things haue bin ſufficiently handled before by them, whoſe wiſedome and knowledge is infinit beyond my capacity and learning, I then altered my firſt purpoſe, and mingled my perſwaſions with briefe explanations of the ſcriptures, and with playne and ſincere anſwers vnto the doubtfull reaſons and principall arguments againſt our gouernment. And this haue I the rather done, becauſe ſome of the learned woorks concerning thoſe things, are larger (perhaps) then euery one deſirous of the truth, can eyther intend to reade with iudgement, or elſe well attayne vnto for charge. Wherefore hauing heere ſet downe all things in a maner in controuerſie, in the playneſt and eaſyeſt ſort that I could deuiſe, and in a

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ſmall volume of little charge, euery one may more playnely & at once diſcerne (as it were with one proſpect) the whole truth of the cauſe. Euen as in a ſmall peece of paper, the whole forme of the world may ſooner and eaſier, and with one caſt of the eye, be ſpied, then in a huge and large deſcription thereof, wherevnto the eye muſt often, and with ſome payne be carryed. And the greater neceſsity enforceth me herevnto, becauſe the ſimpler ſort are many times violently and ſuddenly carryed by their teachers, only with the name of Scriptures, and ſome fewe examples therein, that may ſeeme to haue relation to the gouernment by Elders. An other time, they are lead with a number of humane reaſons and arguments, which their Paſtors haue deuiſed, for the ſtrengthning of that gouernment.

Againe they haue bin taught, that the kingdome of Chriſt cannot be ruled, or his Church rightly gouerned, vnleſſe it be done by thoſe fewe examples of the Scripture which thoſe Paſtors haue alleaged. Alſo they haue bin inſtructed, that the Scriptures haue commanded that kind of gouernment, to be continued in the Church perpetually in all places for euer, and that it hath made mention of no other gouernment beſides: But the contrary of all theſe things will heere moſt playnly and effectually appeere.

Wherefore as I haue vſed my Exhortations ſpecially for reconciling of the Paſtors, ſo haue I written all my anſwers and explanations generally for all the ſubiects. That they may from hencefoorth knowe, what things the holy Ghoſt hath left free in the Goſpell, vnto Churches and Chriſtian Magiſtrates, to order and decree within the precinct of their owne gouernments, and what the Paſtors and people

therin are bound to obey as ſubiects.

I commend the zeale of the people in ſome places, to heare their Paſtors, but I would to God that they would ſuffer alſo their zeale to be ioyned with ſome knowledge. That they had alſo the vnderſtanding to diſcerne truly of ſpirits. That they would not ſo wholy addict themſelues to all manner of doctrine, which one man interpreteth to them out of the Scriptures, but that they would alſo giue eare to the holy Oracles, which other godly men pronounce out of the ſame ſcripture. All the chiefe places that concerne Eccleſiaſticall gouernment, are few and eaſie, and may be examined of euery particuler perſon that can but reade, or meanely vnderſtand. And theſe places haue I already explaned & declared in this booke. More then thoſe, are none worthy the ſearching for that purpoſe. Reade the places (beloued in Chriſt) marke them, compare one place with an other, and conferre them with the opinions of ſome of your Paſtors concerning Elderſhips, and with the opinions of the preſent gouernment as touching Byſhops: and ye ſhall ſee whether the moſt of thoſe places do not more certainly concurre with vs; and whether this gouernment by Byſhops be not a great deale more frequent and vrged in the Scriptures, then that of the other. Whether this haue not the generall example and practiſe of the Apoſtles, to warrant the ſame, more then the other: Whether all the pure and Primitiue Churches did not vſe the ſame more then the other. Nay, whether the cuſtome of all the Churches vniuerſally euer ſince the time of Chriſt, haue not receyued the ſame, and not the other; and whether the ſame do not in all reſpects agree more fitly with our ſtate and king-

kingdome, then the other: and therwith conſider alſo that this hath lawfull authority from the Magiſtrate, and lawes of the Realme added thereunto, and ſo hath not the other. If all theſe profes will not ſerue, nothing will ſerue, nothing will perſwade, nothing will be credited. Neyther can there be euer any more ſayd or alleaged againſt this gouernment, then hath alreadi bin: and the more it is ſtriuen againſt, the ſtronger it waxeth, and the more it weakneth their ſide that condemneth it: And the greater thoſe be that ſeek to vndermine the foundation therof, the more they labour in vaine to ouerthrow it; and the ſooner God ouerthroweth them. Whereby the truth and ſoundneſſe thereof the more manifeſtly appeareth.

Wherefore it is high time to leaue this controuerſie, and to content our ſelues with that gouernment that we haue, and not euery day to ſeeke new alterations of ſtates and gouernments, and be neuer content with any: as though we were now againe to begin a new world, when the end of the ſame doth euery day gape for the repentance of our ſinnes, and amendment of our liues, leaſt we be ſuddenly caught away before we be aware.

Neyther will I any where excuſe the vngodly or vniuſt behauior of any Eccleſiaſticall perſons, or of any other that belong to the preſent gouernment, ſo far forth as they be offenders, & follow not the rules of God, and the godly lawes preſcribed them, leaſt by ſeeking to couer the nakedneſſe of our father, we bring more ſlander and diſcredit to our mother. But I wiſh of God with all my ſoule, that all blemiſhes may be taken from precious Iewells; and that where Paſtors and gouernors of the Church be infected with incu-

Patres Eccleſiæ. Eccleſia Mater.

rable crymes, they may ſpedely be remoued by godly Magiſtrates, & ſo the ſhame be taken away frō the houſe of Iſrael.

If I haue ſo ordered my anſweres herein, as I may ſeeme eſtentimes to haue ſpoken one & the ſame thing, that muſt not be imputed to my fault, but to them that haue made ſo many things of one: For all theſe matters of controuerſie might be gathered welneare into one head, And they ſo depende one vpon another, as he that anſwereth well vnto a fewe, anſwereth truely vnto all. The ſame places that are alledged or obiected by them for one opinion, are alledged and obiected in a manner for all: And the ſame anſweres likewiſe that ſerue for one thing, doe ſerue in a manner for all: as by paſsing through euery particular matter herein, euery one ſhall euidently perceiue. But yet by this meanes, all men ſhall the eaſier and ſooner eſpy, Wherein the controuerſy ſtandeth, wherin we differ, Whether their gouernmēt or ours be nerer vnto the word, Which of thē was moſt vſed in the Apoſtles time, and euer ſince, whether is meeteſt, and more neceſſarie and agrecable for our Commonweale. What the ſcripture alloweth in all Eccleſiaſticall gouernments, what it forbiddeth, what it exemplifieth, what it cōmandeth, & what it leaueth indifferent: Whether the cōplaint againſt our gouernment be iuſt, whether any thing be amiſſe therein: If any be, where, & in whom the faults remaine. And whatſoeuer els is neceſſarie to be knowen herein, will by this meanes be the more cleerely and plainly diſcerned.

And when I had wellneere finiſhed all theſe matters, there came to my ſight newly publiſhed, a latin booke, of the degrees of Miniſters, no leſſe learnedly then grauely writ-

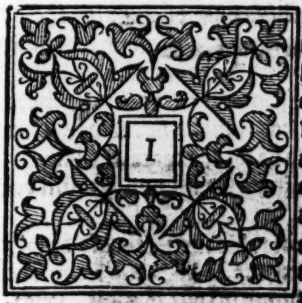
ten,

ten, by M. Saraua, a Stranger of the lowe Countrey. Which after I had peruſed, and ſeene how neerely the ſame agreed with that which I had ſet downe for Eccleſiaſticall gouernment, I inſerted and mingled towards the later end ſome few of his Collections with my owne: aſwell for that the fruits of his latin labors might the better appeere, as becauſe I thought good to continue, as it were by repetition, a remembrance of all things that I had before ſpoken: hoping that it would be the more deepely imprinted in the minds of all. That from henceſoorth there may remayne no more ſcruple of conſcience touching the ſtate of Eccleſiaſticall gouernment within this kingdome, but euery one to know the liberty that Chriſt hath left vnto all his Churches and Chriſtian Magiſtrates, for the ordering of thoſe outward things, and the iuſt obedience that they muſt yeeld vnto thoſe lawes that be made for the ſame. And thus, if all the Paſtors for their part, will reconcile themſelues to the Church, and imploy their whole labours in doctrine of the ſoule, & miniſtration of the Sacraments: Which is the only commiſſion that Chriſt bound them vnto, when he departed frō hence, leauing the outward policy of the Church to them that haue the ſame geuen them by iuſt authority. And then ceaſſe to feede the people any more with new and ſtrange things, wherby their minds ſhall no more wander heere and there, in all the vncertenty of the world, and in the end to miſlike both of gouernment and gouernors, and whatſoeuer elſe God hath ordeynd for their good.

And finally, if the people for their part, will alſo hearken to that holeſome doctrine, that ſhall be taught them for the edifying of their ſoules, without deſiring to be inſtructed

ſtructed by their Paſtors in newe and vnprofitable things, that further nothing at all vnto the doctrine of faith, and godlines of life, but tende vnto the diſobedience of Magiſtrates, and vnto troubles, and ſchiſmes, and contentions in the Church & Commonweale. Then ſhall God be truelie worſhipped, the Magiſtrates duetifully obeyed, the vnitie of the Church preſerued: And then ſhall the ſhame and diſcredit of our inconſtancy, ſo long imputed vnto vs, by all nations, be taken away from vs, and layd to the charge of them that moſt deſerue it.

A RECONCILIATION OF AL THE PASTORS AND MINISTERS OF THE CHVRCH OF ENGLAND.



Which of late was leadde, for the duetie I beare to her Maiestie, and the loue of my Countrie, to describe with my pen, as it were in a liuely picture, the true causes of the cruell warres and proscriptions denounced against her Maiestie, this kingdom, and the true Religion of Christ, by the professed enemies of the Gospell: And thereby endeuoured with vnfained zeale to print in the heartes of all good Subiects, so earnest a desire of defending their naturall Countrey, and so high a courage of suppressing the enemies fury: as I hoped that (at the least wise during the time of so great and imminent perils,) all priuate quarels would be layd apart, al factions, and affected humors would be forgotten, al contentions, and discontentments about religion and ceremonies would be abãdoned: But especially, that all mallice for matters of no moment, and all Pennes of contention, would vanish, and be vterly remoued.

Howbeit, the stubborne and peruerse nature of man,

that euermore fauoureth his owne waies, and feareth the Lorde no longer than hee shaketh his swoorde against him, had no sooner spied the enemies by the mightie hand of God repulsed, but he began againe to tune the olde Syrene song, and the fire which was thought to be vtterly quenched, began more violently to be kindled. Wherefore I thought yet more effectually, to drawe the mindes of men to a continuall regard of their owne duetie, and to a carefull watch of their owne soules, from an ouercurious search of the outward policie and gouernment of the Church, committed by God, not vnto them, but vnto others, by shewing them of the second warning that Christ hath alredy sounded vnto iudgement. The very which time approaching so neere, if he find vs more enclined to confusion and discord among our selues, than vnto those things that should be for the peace and saluation of our soules, he will bring a sodain and fearfull destruction vpon vs.

But O wretched and miserable men, that so deadly should be the slæpe of our securitie, so hard and stony our hearts, so careleſſe of all things for our comfort, so forgetfull of holesome warnings and admonitions: that neither the danger of our own bodily death, nor the manifeſt and marueilous deliuerance of vs, our Soueraigne, our Religion, and the whole kingdome, nor the continuall feare of being swallowed vp of our enemies, nor yet the present expectation of Christ vnto iudgement, nor life, nor death, nor heauen, nor hell, nor things present, nor things to come, might once reclaime vs from the vaine conceite of our owne opinions.

Where is now the hope of saluation? where is the faithfull expectation of Gods promises? where is the trēbling at his iudgements? where is the simple and plaine profeſſion of the Goſpell? where is the earneſt zeale vnto

God,

God, and the care of multiplying soules vnto Christ? If the true vnderstanding of his word be hid, it is hidden from them whose minds the God of this world hath blinded, that they should not see the cleare light of the trueth. I pray God that Paul be not afraide of vs, as he was of the Corinthians, lest the Serpent by his craft haue seduced vs as he did our Grandmother Eue, and haue so corrupted our sences, that we fall from the simplicitie that is in Christ, by diuiding his body, and by rayling vp of such tumults, and sects, and scismes in the church and Commonweale, as tend neither to the repairing of Christes body, nor edification of soules, but to the ruine and destruction of both. 2. Cor. 4. 2. Cor. 11.

That we may now therefore auoyde the grieuous and intollerable displeasure of almightie God, the dangerous euents that come by this discord, both to the particular persons of many, but especially to this whole kingdome, Commonweale, and true religion. Let vs seeke by all meanes possible to vnite and reconcile the mindes of all the Pastors and Ministers, and generally of all that haue any Ecclesiasticall functions in the Church, together with other members in the same. That since there is but one God, one Lord, one Church, one faith, one baptisme, and one true Religion in Christ, we may be all of one minde in a house, and speaking one & the same thing, we may labour by all meanes, to keepe the vnitie of the spirite in the bond of peace.

And that this may the easier come to passe, I purpose by the help of God, to endeuour with all my force, to spend all my talent, and to labour with all my diligence, duetie, good will and seruice, to stop the fury of so great a flame, so maliciously enraged, and tempestuously discouered by the enemie of mankind, in so desperate a case, at so vnseasonable a time, against so peaceable a Church, by so

ſubtile and craftie meanes, to the diſcredite of the kingdome, defacing of ſincere Religion, and to the diſhonouring of all thoſe that haue laboured to build vp the walls of Ieruſalem. For after that Sathan had by all open, and forrain, and furious meanes, infinitly, and as it were at one inſtant, aſſayled the church of God: and had on euery ſide taken moſt ſhameful repulſe, he fled then to the vttermoſt, but yet oldeſt refuge: that by a moſt wily and crafty meanes, vnder the cloke of a plaine and inuincible trueth of the Scriptures, he might ſet thoſe againſt them ſelues, that being vnited together had vanquiſhed him in ſo many battailes: and therby, either to cauſe the church of Chriſt vtterly to be reiected, or vnfaithfully to be contemned. And that while the people of God ſhould thus with ſciſmes, and factions, and ſectes be deuided, at the leaſt wiſe, the ruine and deſtruction of many ſoules ſhould ſuddenly be prepared, the vnſpeakeable glory of religion obſcured, and the ſpeedy comming of Chriſt moſt dangerouſly neglected.

But alas for the diſſention of our brethren, and that ẏ ſecrets of Iſrael ſhould be diſcouered to the enemies of the Goſpell: that the name of Chriſt, that the Goſpell it ſelfe, that true religion, that the whole people and kingdome ſhould ſuffer ſhame and rebuke of heretikes, of Antichriſtians, of common enemies and mere idolaters, for matters of ſo ſmall importance: for the manner, not for ẏ matter of gouernment: for the names and titles of offices, not ſo much for the offices and dignities themſelues: for externe policy, not for faith and diuinitie: and for thoſe things which many times, & in ſome reſpects, may differ aſmuch as ẏ coũtries differ in nature and cuſtome, ſo the rules of faith be kept, and that ẏ ſame tend to edification & comelines. Finally, about vaine diſputation and ſtrife of wordes, which altogether breed enuy & rayling, but neuer

1.Tim.6.

make

make peace & reconciliation. But where is the obedience, duety & charitie, that should become the brethren of such a father, ỳ children of such a mother, and the members of such a body? Had we vtterly stopt the mouthes of all our aduersaries? Had we cleane put to silence the sting of their tongues, and poyson of their pennes, that we had leysure to contend against our selues? Were there no moe Popish Doctors to resist vs? Did the Seminarie Priestes and Iesuites cease to molest vs? Was there so ample and euident victorie obteyned, as we might sette wide open the gates of Ianus, and glory for the peace and tranquilitie of Israel? Must we néedes make such warrs, as the conquest on euery side would be losse and dishonor, as vncertaine triumph would turne to open shame, expected benefite to vnspeakeable discredite, and certaine victorie to horrible miserie?

But yée (my brethren in the Lord) yée I mean, which haue so earnest a desire to reforme the present gouernment and discipline of this Church, by such rules and examples as yée suppose to bee described in the word: Geue me leaue by your patience, in all louing friendshippe and good will to expostulate some things of you: or rather to conferre a little with you in diuers speciall matters, which concerne not onely your owne benefit and credite, but the whole Churches safetie and preferment. Not meaning by any contention of words to stirre vp your patient minds to wrath and bitternes: For I wish euen as much good vnto you, as vnto mine owne soule. And I would to God I were indued with such wisdome and vnderstanding from aboue, that my wordes might be acceptable in your sight: Or that I had the tongue of men and Angels, to moue you to those things which should be for your owne good, and for the peace and quietnes of the Church, without renuing or remembring of that which

is past. But alack, how should I perswade you to leaue your sundrie opinions, vnlesse I describe before your eies the certaintie of your errors? And yet would I not willingly in so plain and manifest a cause try the right, by arguments of Logick, which breed nothing els in diuinitie, but endlesse and bootlesse disputations. Onely I would in some easie and briefe manner answere some fewe of your chiefest reasons, that those being discussed, and the misse that lay betweene your eyes and our gouernment vanished, ye might plainly discerne with how safe conscience you may exercise your calling with vs, and be wholy reconciled againe to the Church.

And God is my record, I write vnto you all in singlenesse of heart, reuerencing some of you as learned Diuines, honouring other some as able teachers, and louing all the rest of you as Christian brothers. And I know that ye haue a singular zeale to builde vp ỳ walles of Ierusalem: yea and your zeale is ioyned with no small knowledge of the Scriptures, and monuments of our forefathers. And I would to God ye were as well affected vnto vnitie in gouernment & obedience vnto gouerners. Howbeit ye are not yet lead vnto that fulnes of the spirite, whereby ye might discerne the difference of all things that belong to sauing health, from other thinges that are but accidents of the same: and whereby ye should know the freedome of the Gospell, and the glorious liber-
2. Cor. 3. tie of the sonnes of God.

Yée see the bloudy beast of Rome dayly threatening and tormenting the Church of God: and yée turne all your force from thence against the walles and fortes of your owne Citie. Wherefore, the resolution that yée holde concerning your owne opinions, and the separation that you haue made from your brethren, pittieth me greatly for your owne cause, greeueth me more for the flock

flock of Christ, and lamenteth me excedingly for the ioy that the aduersaries conceaue by the same.

Now therefore, since the Christian world, and all the godly professors of the Gospell, are by this meanes hindered, and suffer sharply for so small occasions: In such sort, as some godly haue bene amased thereat, the wauering fall away, the worser war obstinate, and the Atheistes and Infidels scorne and contemne the Gospell.

1 I purpose in this small Treatise to shew the principall things that geue offence.

2 Secondly, I wil examine the chiefe matters in question: and therein, in how many points they and we doo concurre, wherein we differ, and wherein the question is needlesse.

3 Thirdly, I wil weigh the most and chiefest reasons wherby the other part would confirme their principall Assertions, and wil see how those Scriptures which they applie to the same, doe concurre with their opinions: without standing vpon any termes of Logick, because I neuer sawe, but that such kinde of proouing and defending rather increased the fire of contention, then bred any hope of peace and reconciliation.

4 Fourthly, I will shew that the gouernment of our Church, vnder the moderation and direction of Bishops, is nerer vnto that which the Apostles established, and which the primitiue Church after them practised, then this which they would haue by an equalitie of Elders: and that the same is more met and agreeable to the state of our Commonweale, then any other Churchgouernment at this day whersoeuer.

5 Lastly, I will declare that the Pastors discontent, may with safe conscience liue obediently vnder the present gouernment, and exercise their functions according to the same. And so will exhort all partes to quietnesse

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and reconciliation, and to ſhunne all meanes of contention.

Neither doe I purpoſe here to excuſe the ſinnes and infirmities of any priuate perſons, that haue gouernment in the Church, if they performe not ſincerely that which is committed vnto them by God, and by the Soueraigne Magiſtrate, but will indeuour by al poſſible good meanes to make peace and reconciliation, betwéene thoſe that profeſſe one and the ſame religion. That now in ſo dangerous a time, and in a world ſo maliciouſly bent againſt vs, we ſhould not ſo deſperatly proſtrate our ſhame, and diſcouer our ſecretes to the enemies of the Goſpell: Eſpecially, ſince we haue already receaued a thouſand bleſſings in frédome of the Goſpell, and ſincere worſhipping of Chriſt, more then we either hoped, or by any meanes deſerued.

And now I come vnto thoſe things that I purpoſed, and by reaſon whereof all the broyles and tumultes are ſprong vp in the church about diſcipline, and are ſcattered and ſpread ouer all the Realme. But as touching the offences of you, my brethren towards vs, ye muſt in your owne conſciences confeſſe, how many wayes yée haue béen deceiued. 1 Namely, in geuing the firſt ſound vnto ſchiſme & diſcord. 2 By miſconſtruing diuers places of the Scripture, otherwiſe then the Apoſtle meant them, or the ſenſe of the places wil beare them. 3 By taking diuers examples and actes of the Apoſtles, for grounded lawes and commaundements, which ye would binde men in all Churches to follow. 4 By an vndue & vncõuenient courſe of your proceedings. 5 By chooſing an vnſeaſonable time, in a cauſe ſo dangerous and deſperate to be effected. 6 By hindering, & in a manner hazarding the greateſt matters of faith and ſaluation, for obteyning a certaine change in the outward forme of

Diſci-

Diſcipline: and laſtly, by drawing of partakers to a ſtraight vnyon with your ſelues. Wherefore ye ſhould with humble and ſorrowfull harts repent, that ye haue offended the Church and the whole Congregation, by not yeelding to that gouernment which God hath prepared: ſince after a graue and deliberate councell and agréement of all the learned Diuines, with conſent of euery eſtate of the Kingdome, and after the yoke of Antichriſt was ſhaken off, and all his falſe and ſuperſtitious worſhipping abandoned, ſuch a forme was eſtabliſhed, as was then thought conſonant to the Scriptures, moſt conuenient for the time, agréeable to the ciuill pollicy of the Realme, and not diſſonant from that which the firſt Chriſtian Kings receiued; and ſuch, as was then to the good liking of the moſt learned profeſſors of the Goſpell in Chriſtendome. And where before the happy comming of her Maieſtie to the Crowne, ye would haue bin very ioyfull to haue receyued but the leaſt of all the bleſſings of the Goſpell, and fréedome of your conſcience, now bountifully powred vpon you, without murmuring or repyning, loe, when all things were brought to paſſe better then you deſired, and more then yee expected, yea within a while, againſt all duty and obedience, aſwell by open actions, as publike writings, againſt the Churches tranquillity, ſtumbled and fell for matters of no moment: for fourmes and faſhions, for names and titles, for habits and circumſtances, beating your heads about 2. Timoth. 2.
ſolith and vnlearned queſtions, which bring no profit, but peruert the hearers, leauing the weightyeſt matters of the Law vndone, obedience, mercy, faith, charitie, Math. 13. 23.
and edifying of poore ſoules vnto ſaluation: which ſhould haue bin your greateſt and moſt principall care & charge. Hereby ye founded the firſt blaſt vnto Sciſme, and gaue the firſt occaſion vnto diſcord.

If yee excuse your selues herin, by the example of the Apostles, and that ye endeuour no other thing, but to reduce the gouernment to the very same forme and fashion which they vsed in the Churches which they erected. First I demaund what letters patents you had more then any other from God, or any supreme Power, to procure any alteration of Church gouernment where the same is already established, seeing it nothing at all concerneth the teaching and edifying of Soules, or the doctrine of faith in Christ, whereby we are saued, which is the chiefe and in a manner only commission, that Christ gaue to his Apostles, and to those which receiued commission from them, when he departed from hence to hys Father: Goe (sayth he) and teach all Nations, Baptizing them in the name of the Father, the Sonne, & the holy Ghost, and charge them to keepe all things that I haue commaunded you. Secondly I answere, that the Apostles prescribed no certayne forme of gouernment for all times and places, but vsed such as the necessity then, and the places where they came required, themselues hauing the chiefe ouersight and gouernment, till sufficient persons were sprong vp to receyue the same charge of them. Thirdly, since God hath not expressely commaunded any forme, as he commaunded all other things which concerne the health of Soules, we must be obedient to that forme, which lawfull Authority hath prescribed. Agayne, we must make a difference betweene Churches newly planted, and without protection of any Christian Magistrate, and those which by commaundement of the Magistrate, and consent of a whole Kingdome are renewed and established: vnlesse ye will runne backe to the persecution of the Apostles time; vnlesse ye will fall backe to the nonage of children, when Milke was necessary for yong babes

Matth. 28.

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in Religion: when Churches that were not, were newe to be planted: when the Romans that possessed the face of the earth, would permit no Prouinces to entertayne the Religion of Christ: when the Apostles must take the easyest and nerest way to spread the Gospell, because the mightie rulers of the earth would giue no eare vnto them: when no Kingdome, no Citie, no Congregation, no nor any perticuler person, but in danger of proscription of life, lands, and goods, durst openly professe the name of Christ: when the knowledge of Christian Diuinitie was not knowne to the world, but remayned in a fewe Apostles and Disciples of Christ, and those that were newly instructed by them: when the knowledge how to teach and gouerne (especially in those places where the Apostles continued no long time,) was not yet (for want of time) come to any ripenesse and perfection: when in those dayes, and in those Churches, that kind of forme, and no other, must of necessitie be vsed: those kind of Officers must in that manner and no other, chose and be chosen: in such wise, and no other, gouerne and be gouerned: in the selfe-same, and no other way teach and be taught, minister and be ministred vnto: when the dispearsed brethren in néede and necessitie, could no other way be relieued, the people by no other meanes beléeue or giue credit to the Gospell: when the necessities both of the times when, and places where, and all the circumstances belonging, compelled this, and no other fourme.

But if yée also obiect, that ye endeuour no other course but such as diuers reformed churches of other countreis haue entertained, euen the same forme of gouernment, or much like vnto it, which ye require. Some Churches indéed, and especially those of particular townes & places in Germany, or some others perhaps in Fraunce, and

elſwhere vnder perſecution, thought that your forme of pollicie in the church, would be meetest for them, eſpecially at that time, becauſe they ſuppoſed that the ſame or ſuch like was vſed ſomewhere in the Apoſtles time, at the firſt planting of Churches. And for that the likenesse of times and ſtates betweene the Congregations then, and the Churches now, required no leſſe in reforming of religion at the laſt, then in planting of the ſame at the firſt. Yet hath not euery ſuch Church agreed together in that forme, as ye may more at large ſee in the Biſhop of Winchesters late Admonition. Fo. 75. Howbeit, if Scotland, being an entire kingdome (although farre inferior vnto England in power and maieſtie of Temporall gouernment, yet of more likenes and equalitie to our State then any other whole reformed Monarchie) haue by publick conſent directed their Diſcipline, by the example of ſome other ſmall reformed churches, yet they haue taken the harder and more dangerous courſe, and which (I feare me) wil in time make the Miniſterie there, to be in exceeding contempt of the that be great, and in authoritie. Neuertheleſſe, I am perſwaded that the great kingdom and Monarchie of Fraunce, although it haue alredy ſo many particular churches reformed therein, (the gouernment whereof not vnlike to that which ye require) and that the King himſelfe hath beene brought vp from his youth in that forme of diſcipline, yet if it pleaſe God at this time to reſtore his trueth, and reforme Religion by any publicke conſent within that whole kingdome; they ſhall be driuen to come neere vnto our forme of gouernment, or els for the greatnes of the kingdome, and likenes of gouernment with our Common weale, their Church will liue in continuall ſcisme, and the realme be either diuided or vtterly confounded. And yet this I graunt, that at the firſt reforming of religion in the time of king Edward

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the first, if by consent of all the States of Parlement, and the learned Diuines then liuing within this Realme, this forme of gouernment which you would haue by Elderships, had beene as orderly and with as full consent established, as this which we now enioy, vnder the guyding and direction of Bishops, and so to be setled & grounded here any reasonable time without intermission: It had beene as great an offence committed by priuat men, and no lesse schisme brought into the Church, if by any indirect meanes they would haue gone about to alter the same from that forme vnto any other, then it is now a plaine scisme of your part, to disquiet this that is alredy, to reduce it by such meanes vnto any other whatsoeuer, So indifferent a thing doe I hold the difference betweene euery Church gouernment, that directeth it selfe according to the generall rules which the worde of God hath prescribed, hauing due and lawfull authoritie added vnto the same.

2 Secondly, you haue offended both vs and your selues by vnderstanding certaine places of the Scriptures, otherwise than the Apostles & Euangelists meant them; and by applying them to another end than the spirite taught them, and otherwise than the Fathers, newe or olde, expound them. Which thing by your leaue, and so it might be no let to your patient mindes from reconciling yourselues with vs, I purpose, with Gods help, to declare, when I come to my second part, where I meane to examine so many of those textes as I shall then call to mind, or as the present occasion shall offer.

3 Thirdly, ye haue taken diuers actes and examples of the Apostles & primitiue Church, for grounded lawes and commandements: and hereby would enforce vppon all and euery Parish Church of the Realme, a necessitie of al the circumstances and formes of gouernment which

the Apoſtles appointed to the congregatiõs of their time: without putting difference betweene the bondage and affliction of that time, and the protection of the Ciuil power and libertie of our time. By meanes whereof, the common ſorte are either wonderfully seduced, or by your ſtrange and many Poſitions and Aſſertions, amazed. And this procureth a ſciſme and diſcontentment in the Church, and ſcarce a quietnes and vnitie in the Commonweale.

But before I enter any further into this matter, I
1.Tim.6.14. muſt of neceſſitie vnfold that place of Paul 1.Tim.6.14. I charge thee that thou keepe the commaundementes, without reproach, and blame of life. For by this place ſpecially, ye would prooue that the examples of gouernment which the Apoſtles ſhewed, and the ſame practiſe which the primitiue Church vſed, are commandements, and ought to be followed and continued, in the ſame forme and faſhion, in all places and times for euer. Wherfore I beſeeche you, weigh with an vpright and charitable minde, whether the bleſſed Apoſtle in any chapter of that whole Epiſtle, gaue any other commandement concerning the pollicie and externe gouernment of the church: ſauing that he inſtructed his diſciple Timothie, how he ſhould behaue himſelfe in his calling, what maner of doctrine he ſhould teach, how diligent he ſhould be in reading, exhortation, and doctrine, till Pauls comming: then what charge he ſhould geue to them at Epheſus, concerning religion. Againe, how wary he ſhould be in making choyſe of Eccleſiaſticall officers: what manner of men Biſhops and Miniſters ſhould be: namely, ſuch as were able to gouern both their owne families, and the Church of Chriſt. That they ought to be vnreprooueable, in word, in conuerſation, in doctrine, in charitie, in ſpirite, in faith, in chaſtitie, and in temperance.

And

And the reſt of the Epiſtle he ſpendeth in charging of Tymothy, how he ſhould behaue him ſelfe towardes other ſortes of people in the congregation, namely towardes olde men, and yonge men, and women, and others, and what precepts he ſhoulde geue vnto them for their behauiours, and whome they ſhoulde commend vnto God by publicke prayer; namely kinges & all ſorts of people. And finally charged him, to warne the brethern to take hede, that they harkened not to Iuiſhe fables which concerned abſtynence from mariage, leeft to the liberty of faythfull men, to be vſed with thankes geuing. And in the end concludith: I charge thee before god, that thou kepe theſe commandements without reproche and blame of lyfe: And what is there in all theſe commãdements, that we together with you doe not firmely hould, as beſt become good Chriſtians and true profeſſers of the goſpell; And what nede we here to ſeeke any knot in a riſhe. What one commandement is there here of any thing in queſtion betwene you and vs? Where is any thinge ſaide that euery church muſt place his owne officers and miniſters? Or that all the officers of the churche muſt of neceſſity be ordayned and examined by the company of an Elderſhip and not by a biſhop alone? Or that euery congregation in a maner ought of neceſſity to haue by it ſelfe ã elderſhip cõſiſting of a paſtor, doctor & deacõ at the leaſt; Or that the ordayning of church officers, muſt of neceſſity be done with the prayers of ſuche an Elderſhip, Or that a paſtor, and doctor, or any miniſter of the worde, muſt of neceſſity be diſtinguiſhed one from an other, Or that excommunication may not be done by one, but by a company of Elders, Or that ỹ office of a deacon for the poor, if it were at any time in the firſt age of the churche vſed of neceſſity for gathering and diſtributing to the ſaynts, when there was no other meanes

to

to prouide for them, must now also of necessity be vsed, when the church is at quietnes, and the purse of the whole common weale is open vnto them: For that no minister may haue superiority ouer an other Minister, For that the gouernours of the church maye meddle with nothing but with churche matters, For that the Church muste be ruled only by suche examples, as the Apostles set downe in the worde: and suche like: For that all these thinges, or any of them, should be as necessarie for all ages, states, and tymes, vnder Christian monarchies and gouernments, as it was for that time when Paul wrote this Epistle? ye shall neuer I saye finde any thing in any parte of this Epistile: And therfore the worde Commandement in this place, is not ment concerning any suche thinge. And this is also a full answere vnto another special place in the same Epistle the 3. chap. These things write I vnto thee, that thou mayst knowe howe to behaue thy selfe in the house of the Lorde: which is brought by you, as an authoritie almost for euery Assertion. For (These things) are the same and no other the I haue here declared. Now since the ground of all that is in controuersie between you & vs, depēdeth on this, to wit, whether ỹ word of God cōmaundeth such a prescript forme of gouerment & policy of the church, as must neuer be changed, but continue one and the same in all ages, & in all churches and Commonweales, and that yé haue no other speciall place but this, to proue that the scriptures doe so command. And that it is manifest by that which I haue declared, that this word of commandement hath no relation at all to those poynts of gouernment which ye stand vppon: I should not need to labour any further herin, but only to satisfie some as touching certen other places, wherby you would proue the Apostles examples of gouernment to be very commandements,

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which although they be of very ſmall importance to be anſwered, yet in a word I will declare as many of them as ſhall come to my remembrance. In the 1. Cor. 14. If a man thinke himſelfe to be a Prophet or Spirituall, let him knowe that thoſe things which I wright vnto you, are the Commaundements of the Lord. In the firſt of the Acts: The former booke haue I made of all that Ieſus began to do and teach, till he was taken vp after he had geuen commandement to the Apoſtles whome he had choſen. In Mathew 28. 20. Teach them to obſerue all things that I haue commanded you. Acts 16. verſ. 4. As they went through the Cities, they deliuered them the decrees for to keepe, which were ordeyned of the Apoſtles and Elders of Ieruſalem.

1. Cor. 14 37.

Acts. 1. & 2.

Matth. 28.

Acts 16. 4.

As touching the three former places, as in all the like alleaged by you out of the new Teſtament, wherein, by the word Commandement, you would impoſe vpon vs your forme of gouernment; there is no ſuch thing meant thereby as you would gather thereof, neyther can I find that any of the Wrighters new or olde do ſo expound it, but rather do interpret the ſame eyther of faith and doctrine, or of the precepts of godly life, or of the duty of man towards God, or towards Magiſtrates, or of one man towards an other, or ſome ſuch like, as who ſoeuer will but with the leaſt diligence conſider the places, ſhall moſt playnely perceyue. And for the latter place Acts. 16. By Decrees, are meant thoſe things which the Apoſtles wrote vnto the brethren among the Gentiles, that they ſhould abſteyne from things offered vnto Idolls, from bloud, from ſtrangled, and from fornication, as before in the 15. Chap. it is manyfeſt. Ambroſe wrighting vpon the former place to the Corinth. The Apoſtle (ſayth he) thus ſpeaking, remembred the falſe Prophets (of whom the Corinthians were depraued) who to pleaſe men,

Ambr. in 1. Cor.

taught them earthly things, not heauenly; and therefore he told them that he taught them heere no doctrine of his owne, but ſuch as was commaunded by the Lord. That place of Mathew: Teach them to obſerue all that I haue commaunded you, it is a very generall ſpeach. Hierome vpon the ſame place: He commanded his Apoſtles (ſayth he) firſt to teach all Nations, then to Baptize them with the Sacrament of Faith, and then after Faith and Baptiſme, to commaund thoſe things that were to be obſerued. And leaſt we ſhould thinke, that thoſe things which he commaunded are but eaſy, he added, All things whatſoeuer I haue commaunded you. But what ſhould I do with many Authorities in a matter needleſſe, for ſo farre as I can perceyue, ye ſhall neuer finde in all the new Teſtament any lawes or commaundements of gouernment of the Church, eſpecially concerning the forme thereof, ſet downe as a thing certayne to continue ſtill in all places of Chriſtendome alike, as was preſcribed to the Iewes. For the holy Ghoſt knew, and therein taught the Apoſtles, that the Church of Chriſt ſhould wander vp and downe in the world by the ſpace of 330. yeares, without taking rote in any Kingdome. That it ſhould at the leaſt wiſe, one time or other touch in euery nation and countrie of the world. All which differing ſo much in nature and propertie, would neuer all like and indure one and the ſame forme and faſhion of gouernment. And beſides, where the Church was in one age moſt beautifull, it would in an other age be moſt obſcured. Where it was ſometime no Church at all, at an other time it ſhould be moſt flouriſhing and frequented. That it ſhould often and long be vnder perſecution and affliction. That one while it ſhould be hated of all Kings, Princes, and people, and at an other time Kings ſhould be her nurſling fathers,

Hieroni. in Math.

and

and Quéenes her nurſling mothers. Beſides this, ſome proportion muſt be kept betwéene the Churches, and their Common-weales. If the Common-weale be but one Citie, the Church of the ſame can not haue by a decent and comely order, the ſame gouernment that a great and mightye Kingdome hath. Neyther can it be comely and decent for that Common-weale, which hath many great eſtates that gouerne vnder the King or chiefe Magiſtrate, to haue the Gouernours of the Church to be of no countenance nor credit among men. And therefore to appoint ſo certaine and ſtrict a forme of gouerning the Church, in ſo great an vncertaynty of the ſame, and which might agrée at all times with all nations, and with all places, was farre from the meaning of Chriſt and his Apoſtles. But the chiefe ſcope and marke which they ſhot at was, That the Goſpell ſhould be preached vnto all Nations. That remiſſion of ſinnes in Chriſt ſhould be taught. That men ſhould turne from theyr wicked and Idolatrous life. That they ſhould be taught pure and ſincere doctrine. That they ſhould learne the true vſe of the Sacraments. That the end of the Lawis charity, proceéding from a pure conſcience, and faith vnfayned. That the Church ſhould be ſo well, decently, and orderly gouerned in euery particular place, as peace and vnity might be kept, and ſciſme and diſcord abandonned. And for the execution of all theſe things, the beſt learned and moſt godly teachers, miniſters, and gouernours, to be choſen from among the people. Without any meaning, that they ſhould on this or that manner be choſen: by this or that number be gouerned: haue precizely this or that or no other gouernment beſides: be called by this or that and no other name elſe: or to haue ſuch a kind of liuing or reuenue of this or that value: or to haue, or not to haue, this or that forme of publike prayer, or to

haue no liberty to change at any tyme, any thing that is not agaynſt the commaundement of God. This I ſay was farre from the ſcope of the holy Ghoſt. Wherefore very prudently ſayd that reuerend Father, Doctor Whitegift, Archbiſhop of Canterbury, We muſt follow ſuch cuſtomes of the Apoſtles, as they did to the intent that we ſhould follow them: but ſuch as were either particular to them ſelues, or conuenient onely for ſuch times as they were in, we are not compelled to followe. Which thing we ſhall the better perceiue, if we conſider that neither S. Luke in the Actes, nor S. Paul in his Epiſtles, nor any other Apoſtle or Euangeliſt, haue ſette downe any thing of ſet purpoſe, to ſhew any forme of gouernment to continue of neceſſitie for euer.

Which neuertheleſſe they would haue done, if it had bẽ requiſite, & méete for the church, as they haue done in all other matters neceſſarie to ſaluation. And as all thinges whatſoeuer, muſt continue ſtill in one and the ſame ſort, are certainly preſcribed and commaunded in the worde. But they haue ſhewed onely ſome examples, how in the firſt planting of Churches, in ſo dangerous a time and enterpriſe, they might beſt preuaile, without geuing offence to the publick Magiſtrate, or diſturbing the ſtate of the Commonweales, till ſuch time as it pleaſed God to geue reſt vnto the Church, and that the procedings of the ſame, ſhould be protected and warranted by the Ciuil Magiſtrates and Rulers. Neither binding by commandement the whole Church at al times, when it ſhould be vnder Chriſtian Princes, to obſerue one and the ſame forme of gouernment, in all places, and times, and in euery particular thing: neither yet reſtrayning any Gouerners (if ſo they thought good) to vſe the ſame forme which the Apoſtles themſelues preſcribed, if ſo it might ſtande with the time, and be beſt agréeable to the condition

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vn of the Countrey. Let vs therefore weigh some of the chiefe places, and this will be more apparant vnto vs.

But because it seemeth vnto me, that al the questions of Elderships, and companies of Elders in particular congregations, and of the greater Elderships and Seignours, and the seuerall authorities of gouernment pretended to be in them, with the preheminence of priuate Churches, in electing of their Church Officers, is that in a manner, whereon all the rest of the controuersies betwéne you and vs doe depende (as hereafter will more at large appeare) I will onely set downe all those examples of the Apostles in the scripture, which ye doe cite for commaundements in the proofe of your Assertions: and wil examine without affection, whether by any sounde iudgement, or authoritie, they may be called & accounted expresse & absolute commandements, such as must binde either all Christian churches, at all times after to folow, nay, or the churches themselues, to whom such examples were shewed, if afterward any iust cause of alteration of any part of the same gouernment were geuen. Wherin if ye will not be affected ouer much to your owne opinions, but with indifferent eyes regard the true sense and meaning of the Scriptures, I hope ye will not hereafter so greatly mislike the present gouernment, but will rather ioyne with vs in continuall prayers, that those Elders, to whom God hath now committed the gouernment of the Church, may be diligent and carefull in their vocation, to see that the church of Christ be faithfully gouerned, according to ỹ generall rules prescribed in his word: and as the charge thereof is layd vpon them by ỹ Prince, his Lieutenant.

I speake nothing of the first place by you alleadged in the 1. Actes 23. namely, that Peter, and the rest of the Apostles and Disciples, being gathered together, immedi- Actes 1.23.

ately after the ascention of our Sauiour, and after a certain sermon made by Peter vnto the multitude, declaring how necessarie it should be, that one were chosen from among them, to make vp the number of the twelue, in the place of Iudas the traytor, two were singled out from the rest by all their consents, vpon whom lots should be cast. And after publicke prayers made vnto God, the lot fel vpon Matthias. Wherfore, this being an extraordinarie example, handled extraordinarily, for the election of an Officer, whose function should not continue in the Church perpetually, it belongeth nothing at all vnto this matter.

So I come to the next place, Actes 6. 3. where a contention sprong vp in Ierusalem betweene the brethren, Iewes and Grecians, about maintenance of their poore. For those Grecians being borne free Denizons, would be not be fed of almes, but of the common treasure, as free Denizons of the Citie: wherefore, to auoyde the inconuenience that might come hereof, and because the Disciples should not by any such meanes be hindered from the performing of their great commission, namely, of preaching the Gospell, and baptizing, and planting of Churches ouer all the world, they willed the rest of the Disciples to chose from among them, seuen faithfull and honest men, such as they all knew to be able to discharge such functions as were committed vnto them. Wherein we see what maner of action of the Apostles this was, and vpon what occasion it grew. They considered, that so long as the charge hereof was not expressly committed to some persons, by the consent of the whole Church in Ierusalem, which consisted of sundrie people, both they themselues should be troubled, and there would be continuall murmuring one against another, disdaining or misliking such prouision as should be made for the. But if men for

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ꝑ purpoſe were choſen by their own conſent, they themſelues ſhould haue no cauſe to miſlike, nor the Diſciples ſhould not be hindered frō going forward in their chiefeſt buſines. And this being an acte done by thē; vpon a preſent occaſion, was none ceſſary exāple to be followed for euer, vnleſs the like occaſion in the like church ſhould happen again: much leſſe any commandement impoſed to all churches and for all times. For other wiſe would they firſt, or with all, haue ſhewed the example, and then haue added thereunto a commandement: ſaying, Thus ſhall ye doe in all churches for euer; and thus ſhall ye chuſe your officers, and in this wiſe, For it hath byn the vſuall maner of the holy ghoſt, not only in moꝛall matters, but alſo in outward ſacraments and ceremonies, which ſhould not be in the power of man to change: both to ſet downe by expreſſe woꝛds, the ſumme and effect of the things commanded, and alſo to ioyne therewith the woꝛds of commaundement. So did he by the couenant of circumciſion: for when he had ſet downe the maner thereof, namely, that the fleſh of the foreskin ſhoulde be circumciſed, he added: And euery manchild of eight dais olde, ſhalbe circumciſed amongſt you in your generations, &c. And my couenant ſhalbe amongſt you, for an euerlaſting couenant. And of the feaſt of Paſſouer, after he had declared how the ſame ſhould be done, he ſaid, And this ſhall ye keepe as an holy ordinance for euer. In the new Teſtament, as concerning the Euchariſt, when the Lorde had ſet forth all the circumſtances that ſhould bee vſed in the adminiſtration thereof, hee commaunded: This doe in remembrance of me.

Alſo a place in the 14 of the Acts the 22 verſe is reckned for a lawe and commandement to be followed for euer, where it is ſaide, that Paule and Barnabas in their returne from Derbe to Liſtra, Iconium, and Antioche, or- Acts.14.22.

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dayned them Elders by election in euery Church. Neither was there then any other way so conuenient, for Pastors, or Elders, to bee chosen vnto those Churches which beleeued, & were gathered together by preaching of the gospel, as by & amõg the people them selues, where such churches were planted. For the Apostles had not in euery, nor scarse in any place, disciples enough of their owne traine, suche as knew the tonges, and were acquainted with the natures and maners of euery nation and people where they came: wherby they might geue them pastors and gouerners without assistance of those people them selues: neither would the people at the first haue so well agreed with strangers intruded vpon them, to be their ecclesiasticall gouerners, as they would with their owne nation, chosen of them selues by commõ consent: no, though that Paule him selfe, or any other of the Apostles or Euangelists that conuerted them, had tarried still with them. Wherfore this must of necessitie at that time, be the best and most excellent way of chusing their church officers: that in so strange a Religion to them, which without authority of any temporall magistrate, they had willingly and without constraynt receiued, they should also by their owne willinge consent, choose suche officers to take the charge vppon them, as they would be most willing to contribut to them of their own benevolence, or else to make choyse of such as they knew best able to sustaine them selues in that charge, having no Ecclesiasticall liuinge prouided for that purpose. Wherfore this place is farre from any Commandement geuenby the Apostles, wherby this churche of ours should be constrayned to follow the same order of chusing the officers here spoken of; seeing all things are quite otherwise here with vs then was in those Churches, both in respect of the protection of a temporall Magi-

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ſtrate which we haue, and they had not, and the liuings that are certainly prouided for all Eccleſiaſticall officers with vs, (which proviſion they wanted) and alſo for the excellent Scholes of learning which we haue, to bring men to the perfection of Diuinity, together with the great iudgement and learning in Diuinity, which our Elders of the Church at this day haue, whereof they were in a manner wholy deſtitute, with infinite other cauſes, ſo as the ſame cannot iuſtly be drawne to any example for vs to follow. Howbeit I wil now no longer ſtand vpon the examination of any places of Scripture which ye alleadge for your ſelues as abſolute commandements to binde vs; becauſe I purpoſe hereafter (as I haue ſayd) more particularly to handle thoſe things, when I come to weigh your reaſons and opinions, with the authorities of Scripture that ye ground the ſame vpon. Howbeit, thus much in the meane time muſt I ſay, that theſe places here alleaged, and ſome fewe other, are your ſtrongeſt and moſt principall examples which ye alleadge, not only for theſe kind of Elderſhips and elections which you would haue, but in a manner for all the particuler poynts of diſcipline which you crane; as it will euidently appeare more at large hereafter. And yet how farre they are from proving the neceſſity of the ſame, it appeareth by the briefe anſwers that I haue already made. Howbeit I doubt not, but in the beginning many of you were lead vnto this change, with an honeſt and welmeaning zeale towards the Church of God, ſuppoſing there could be no other perfecte gouernmente but this, that the Apoſtles ſometime perhaps vſed. And ſome belyke thought, that the effecting thereof would be done with leſſe danger, then now by experience ye finde. Others ſuppoſed it had bin no more labour, but to preferre one or two Billes to the Parliament,

ment, and that men would as gredely desire to change the present forme of gouernment, when in their conscience they saiwe no cause, nor any necessity urged the same, as in the first Parliament of her Maiestie, they longed for the word of God, and true doctrine of saluation, for the which their soules were in distresse. Otherssome in like manner were perswaded by the authority of those in the Vniuersities, whose iudgements and learning they preferred aboue others. Many likewise of the simpler sort, were carryed with the outward simplicity of the professors, and indifferent good carriage of themselues among their followers and disciples. But innumerable were led thereunto by the name of the truth, by examples of the Scripture, supposed to be commandements, by report of the like forme to be in other Churches, by imagining ỳ the change of Ecclesiasticall policy among them that truly professed the Gospell, was as necessary, as the change of doctrine and banishing of Antichrist, among them that liued in Idolatry. All which offences may the easyer be forgotten, if they happened eyther of zeale, or of ignorance. But if any that do professe a purenesse and syncerity of doctrine and discipline of the Church, haue of a corrupt conscience, and inward mallice toward others, to the intent to bring downe them whom they hated, and for ostentation and shewe of their owne learning, more then for the aduancement of religion, tryed how to change the present forme of gouernment, first by vnorderly examples in themselues, then by publike writhtings and spreading of bookes, and after that, by humble petitions, by grieuous and horrible threatnings, and by all maner of meanes that man can deuise, without regard of charity the very bond of peace, without consideration of quietnesse in the Church, and without respecting what end their enterprises might bring to

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the State, to the Commonweale, to the Church & whole Religion of Christ: if any such I say be found, they haue more néede to humble themselues, & confesse their fault; And now that they sée themselues further from preuayling then at the first, they must not only cease from such vngodly and disobedient wayes, but must humbly desire pardon of the Magistrates, whose lawes they haue disobeyed, of the Commonweale, whose quietnes they haue disturbed, and of their owne partakers, whose consciences they haue offended and corrupted.

Wherefore as this matter of reformation, which yée toke in hand, was néedelesse and vnprofitable, so was the wayes that yée deuised to effect the same vniust, and against the word of God, and contrary to the custome of all Christian Commonweales and Churches, wherein Religion hath bin established. How néedelesse the same was, yée shall easily perceyue, if ye consider with equall and vpright iudgement, how the forme of Discipline already established in this Realme, if it be duly and vprightly executed, according to the rules prescribed for the same, is sufficient in all respects to bring a man to knowledge of the truth by good and godly teachers, and by the liberty that all men haue to reade and exercise the Scriptures. It sufficeth to instruct a man in all obedience and duty towards God, towards all authority vnder him, and towards all people that liue among vs. It prouideth for vs the right vse of the Sacraments and holy ordinances. It reiecteth all superstitious worshipping. It deliuereth vs the knowledge of discerning true and sincere Religion from false and counterfeite. It permitteth vnto vs the perfect law of liberty, wherein Christ hath fréed vs: so as all they that are endued with the spirit of God, haue the testimony of their owne conscience what they may do, and what they ought to eschue. It giueth vs all the

1.Cor.10. 2.Cor.3. Iames.1.

functions in the Church necessary for the gouernment of the same, and which the Apostles left vnto vs: Doctors, Pastors, and Ministers, to teach and instruct vs: Byshops, gouernours, and helpers, to ouersee and direct all the parts of Discipline. It appointeth men of sufficient charge, to looke to the treasure of the poore. And what shal I say more: but if the Bishops in their gouernment, and the Ministers and Preachers in their functions, be not negligent, it bringeth vs to the knowledge of the Scriptures, which are able through the faith in Christ Iesus, to make all godly men wise vnto saluation, and are profitable to teach, to correct, and instruct in righteousnes, that the man of God may bee perfectly instructed to all good workes. And what can any other gouernment in the world doe more, whether it be this of yours, or that of the Apostles, and primitiue Church, or any other whatsoeuer.

2. Tim. 3.

Corruption there may be in all men liuing, and abuses in all gouernments of the world, which sometime may grow by the Gouerners themselues, through their owne wicked disposition, and sometimes by the meanes of others, that either be aboue them in authoritie, or haue fit meanes to crosse them in doing of their duetie. And far be it frō you, my brethren, to think yᵗ if the law were in your owne handes, by an establishment of that forme of gouernment which ye would haue, that yée being but earth and ashes, men, not Angels, and of the generation of your fathers, that ye, I say, could so purely and vprightly carry your selues, either in your doctrine, life, or gouernmēt, that there should be no error committed by you. Nay, the world would in many things condemn you. Wherefore els did Paul commaund Timothie, to retaine no accusation against an Elder vnder two or three witnesses, and that those which were found to be in fault, should be

1. Tim. 5. 19.

rebuked

rebuked openly in example of others. Wherefore did he commaund Timothie himselfe, To flee from the lusts of youth, and to put away foolish & vnlearned questions, since they ingendred nothing but strife. 2 Tim. 2. Nay, why did he openly rebuke the holy Apostle S. Peter, for not walking vprightly with the Gentiles in his demeanor and conuersation with them. Wherefore, how needefull this question is, and how vnprofitable, and vnfruitefull the same hath bene, the miserie that hath come to the church and Commonweale thereby, doeth too much euidently declare. Gal. 2.

The meanes also whereby you would bring this to passe, is altogether vnlawfull, and contrary to the worde of God. For when the people of Israel were 70. yeares in captiuitie with the kings of Assiria, they attempted not to restore their libertie, and to build vp their Temple, by opposing themselues against any gouernmentes which were established in those places. They resisted not, nor impugned by word or writings, any thing that belonged to the decrees and customes of that kingdome. Only as touching Religion, they worshipped no other God, but the God of their fathers. They made their humble and earnest prayers vnto God, with fasting and repentance, to moue the hearts of the kings of Assiria, vnder whom they liued, to take mercie on them, by sending them home to their owne Countrie, and to the exercise of their owne religion. And in the ende God gaue them fauor in the sight of Cyrus, and they were sent home with the greatest credit & fauor in the world. If these Iewes then which had the right religion, altogether contrary to the kings of Assiria, were carefull not to resist any of the kings procedings, except when they should be touched in matters which concerned their saluation, but rather fled to the onely remedie of prayer, and repentance for Dan. 9.

their ſinnes, without volantary oppoſing themſelues at any time, againſt any decrées or commandements of the King, although they dayly ſaw ſo palpable idolatry committed in the kingdome, againſt the honor of God: How much leſſe vnder a moſt godly protector of Chriſtes true religion, vnder an Eccleſiaſticall gouernment of moſt Chriſtian liberty, ſhould wee diſobey thoſe lawes which the Church hath thought moſt fitte and neceſſary, for gouerning and directing of the ſame? eſpecially, when you were not touched in the beginning, nor conſtrayned vnto any thing. Therefore at the firſt, before euer ye entered into the Miniſterie, before ye take vpon you the cure and charge of ſoules, ye ſhould haue weyed with your ſelues, whether any thing in this gouernement had miſliked you, and ſo in the weakneſſe of your conſciences, haue rather refuſed the office of Miniſterie, and maintenance thereof, or els after you had entered into the function, you ſhoulde patiently haue endured, and duetyfully haue obeyed the gouernment. And while yee coulde not yet in time be perſwaded in your ſelues, you ſhould haue followed the example of Daniel, and other men of God, to proſtrate your ſelues before God with earneſt and harty prayer, in all manner of humilitie and repentance, that (if ſo it ſéemed good to his diuine wiſdome) the Church of England might receiue and enioy that auncient forme of Diſcipline, which in your opinion, the Apoſtles planted in their time, in all the ſeuerall congregations which receiued the Goſpell. And no doubt but by this meanes, if the maieſtie and wiſdome of God had ſéene your ſuite to be ſuch, as ſhould tende to his glory, and aduauncement of his Church, he would at one time or other haue geuen eare vnto you. For the prayers of the iuſt are pleaſing vnto God, and hee will neuer ſuffer them to returne in vaine.

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But all the other meanes whereby ye haue endeuoured to bring this matter to passe, are altogether vngodly, and offensiue to the Church, and against the obedience due vnto lawes and Magistrates. For, vnlesse the prince (saith Bernard.) commaund vs things contrary to that which God commandeth, wee must haue the selfe-same care to obey him, that we haue to obey God. And that the difference betweene our gouernment and yours, hath no relation to the word of God, I haue proued sufficiently before, and it will more particularly hereafter appeare. Neither hath any other reformed church geuen any such example, of altering the forme of Discipline, which they once receiued, and established: because such leuitie should not be vsed in the church of God, without very great and weighty causes. Some fewe perticuler thinges perhappes, in euery Church, vppon better aduisement, and deliberation haue diuers times heretofore, and hereafter may bee changed, or repealed, or added, as occasion shall serue. Howbeit if this Church of ours, and gouerners had ment to change or alter any one perticuler thing in the outward gouernment thereof, yet your disobedient acts and frinolus attempts, would haue bin a iust cause to haue stayed them frō doing of the same. But that it is in the power of men, to alter the whole forme of gouernmēt of the Church, especially in such a kingdom as this, where the forme thereof is so proportionable and correspondent to the gouernment of the common wealth, vnlesse the whole forme also of the Common wealth be therewith changed, (which I pray God for our sinnes it neuer be) that (I say) is a thing impossible without a miracle from God, wherefore this meanes that ye haue wrought, is altogether vaine and fruitlesse, and euer the longer, the farder of, from effecting the same, & the more hurtfull and perillous to the realm. Therefore here-

Bernard, de precep. et dispensat.

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therin as ye loue god and ꝯ saluation of your owne soules: the honor and aduancement of Goas Church, the quietnes of her Maiestie, and peace of this kingdom; first for your parts, because yé gaue the first offence, caste from you all malice and enuie, all cursed and euill speaking, all curious and needlesse questions, and all contentions and bitter wrightings, and so will we also doe with you both priuatly and publickly. And the Churche shall forget her iniuries, and forgeue you your offences. For wé loue all your soules, and geue God thanks for many of your vertues. And thus wé shall liue together in vnity like brethern, forbearing one an other and forgeuinge one an other; and there shall be no more voices of contention hard amongst vs, but peace and vnity shalbe our precious garland, and we shall continue dutifull and obedient subiects vnder our prince and as good and profitable members of the body of Christ.

Col. 3.
1 Pet. 2.

Againe my Brethern, yé must confesse your offence to be the greater, in that yé began in the middest of the broyles betwene vs and our common aduersaries the Papists, when the realme swarmed with malicious seminarie priests that watched all opportunities to scatter their tares with good séede, & vpon euery light occasion to deface ꝯ whole doctrine of the Gospell: that yé continued your scisme, whē we were threatned of all nations, for ꝯ Gospell that we profesſe: when the reproch of sundry & variable opinions, procured by your contention, was dayly obiected against vs: nay, euen in the midst of all our dangers, when we thought to be swalowed vp of our enemyes, ye most of all toyled and laboured in your contentions, casting out your vnseasonable wrightings, frayted with innumerable taunts and bitter speaches. Which thing so turned the harts of them that before had compassion of your desires, and perhaps had some indifferent

rent gouerning of your opinions, that they more feling your folly to breake out into so great a fury, they began rather to contemne your doings, and to looke more narrowly into your proceedings, and to examin whether the necessitie of the cause required so great a turmoyle in the Church: and at length finding, that the originall of the same proceeded rather from the curiositie of mens heads, then vpon any sound commandements that the Scriptures had imposed vpon vs: it gaue them good occasion to confirme their minds more strongly, in the good opinion of the present discipline of the Church, which by consent of the whole Realme is established, and euen to condemne those that would any way wrestle against it: and this haue ye procured, by chosing to your selues so vnfit and inconuenient times, for the publishing of your vnnecessary questions. Which nevertheless if you had by some godly and modest meanes shewed your mind in a due and conuenient time, that is to say, when the Church and Commonweale had bin altogether at peace and quietnesse frō forayne enimyes, and malitious aduersaries; and after it should be well seene to the world, that all hope of well gouerning by this forme that is now appointed, were frustrate, and in a manner desperat: then after prayers and supplications made vnto God, with fasting and repentance, especially by the whole Church, that it would please him to reueale to the congregation and assembly of godly men, all such things as were amisse in doctrine and gouernment, no doubt but the voyces of so many gathered together in the name of Christ, would haue sounded vp vnto the heauens, and God would haue graunted whatsoeuer should tend to his own glory, & to the building vp of his Church; especially, if you your selues in the meane time shewed your selues dutiful Ministers to the Church, and obedient subiects to her Maiesty.

A moſt dangerous thing likewiſe and in a manner hopeleſſe to be brought to paſſe, the ſtate of things being conſidered, for there was neuer yet in the world any Religion eſtabliſhed, any lawes of gouernment changed, any forme of ruling altered, nor any right of inheritance or ſucceſſion fruſtrated, without either a ſecret inclinatiõ, or open profeſſion of the ſoueraine power, and without the good liking of the Lawgeuers. Now this Commonweale being (as ye know) ſuſteyned and borne vp with the Lawes which are made of three Eſtates, that is to wit, by the King, or Soueraigne, by the Lords Eccleſiaſticall and Ciuill, and by an aſſembly of them which preſent the whole body of the Realme, together with ſuch cuſtoms, as by long continuance haue bin receyued and allowed by generall conſent: what poſſibility was there to preuayle in this action, by prouoking the patience of them, without whome, no Law Ciuill or Eccleſiaſticall can be made, changed, or abrogated. Wherefore the moſt vnfitting way that ye could deuiſe in the world, and the fartheſt of all other from effecting of your cauſe, was it, when you ſought by taunts and bitter ſpeaches, ſcattered abroade in Pamphlets, to diſgrace thoſe, to whome the power of gouernment was committed. Againe, to what end were all thoſe petitions that ye made to the Prince and Parliament, ſo long as they tended to the ſudden ouerthrowing of thoſe things, which by them had by long & graue deliberation bin eſtabliſhed. And what ſhould it auayle to ſhew vnto them what manner of diſcipline was before time vſed, and what things ye would haue now to be altered, vnleſſe ye had firſt ſhewed by what lawfull commiſſion ye were ſent to reforme thoſe things, and had alſo proued ſuch a mere neceſſitie of that change, as without the ſame, God might not be truly ſerued, the Church of God poſſibly well gouerned, the

true

true faith and doctrine of Christ declared, the people of Christ well edifyed, nor mens consciences thoroughly satisfyed: and except ye could also haue confirmed their minds by inuincible reasons, that this might safely be done without disquieting the whole estate of this Commonweale: nay, vnlesse you could also haue made choise your selues of all those persons, by whose voyces this should be performed. But herein was your great error: That ye discerned not betwéen the change of Religion in the first Parliaments, and that change which ye now require. That the alteration in the first Parliaments tended to the frédome of the whole Realme from forraine bondage: that it deliuered the Church from infinit superstitions, and horrible Idolatries: that it gaue into euery mans hand the booke of Gods law: that it restored vnto vs the true vse of the Sacraments: that it permitted vnto vs the preaching of true and wholesome Doctrine, and deliuered vnto vs the true liberty of the Gospell: all which things made the matter more easy to be performed: where on the other side by this alteration, nothing is to be added to the health of the soule, nothing vnto faith and true Religion: nothing more to the glory of God, and aduancement of the Church, but a number of inconueniences do follow. For many must lose their liuings and preferments: many must forgoe that, which eyther they haue déerely bought with their money, or their parents haue left them for an inheritance, or which hath bin giuen them as a benefit from the Prince, or as a iust reward for their vertues.

Againe, whereas men now liue vnder a Church gouernment, which hath great estimation with the prince, and with al states and degrées of men: the corrupt nature of man more easily submitteth it selfe to the obedience of the same, then vnto men of meaner port, and of lesse re-

putation in the worlde. A thing specially regarded in this generation of ours, more (perhaps) then in any other. Further, what shal become of so many goodly houses, and beautifull monuments, which, by alienating the livings and reuenewes that should vphold them, must be left ruinate and forsaken. I speake nothing of the number of inconueniences, which of necessitie must grow by the same change, (which also my L. of Winchester in his admonition to the people, hath no lesse learnedly then prudently noted) which doeth make the danger to be so much the greater, and therefore the lesse possible for an alteration to be made. For how can the Prince, nay, how can the people that are fully perswaded of her prerogatiue, in all causes of outward gouernment within her kingdome, to be lawfull by the worde of God, suffer the same to be wrested from her by reason of your newe maner of elections: whereby the lawes, which by her authoritie were made, without her consent must be abrogated? How will it be permitted, that the Judiciall law, specially for offences against the lawe of God, should be brought into the Common weale, and thereby, he that robbeth a man of his goods, shall not be punished with death? How hardly will the Ciuill Lawiers be content to lose their custome of liuing, by sending ȳ causes of Tithes, of Testaments, of Matrimony, of Iudgement, of Adultery, & such like, to the temporall Magistrate? What broyles would it stirre vp in the Common weale, if men should forgoe their inheritances in Impropriations and Patronages? If the forme of finding of Ministers by tythes be lost, together with the Cannon law, where will your pastors be prouided for, without dispersing of Cathedrall Churches, and Bishops liuings, and thrise so much more reuenewes added to the burthen and discontentment of the whole Realme? Or if the tithes be reserued with

your

your owne well liking, what shame would it be to reserue that which is most gainefull, and to reiect the reste And many other inconueniences ye may see, that proue your deuise to be dangerous, and the effecting thereof almost impossible.

But here my brethren if you had left, albeit you gaue great offence thereby vnto the Church, in publishing of your opinions by writings, by preaching, and by your examples of disobedience, yet your offence had borne the more tollerable, if you had not drawen vnto your opinions, part-takers of euery sort and degrée of the people, which being united vnto you, might bréde the more danger vnto the Church and Common weale, by scattering, and spreading such things abroad, into sundrie partes of the Realme. And albeit I doubt not, but that yee your selues, or the most of you, which be learned in the Scriptures, and haue experience of some Churches abroade, were reasonablie well aduised of the ground of your gouernment, before ye published and professed your opinions, yet is not euery one of your partakers and followers so well able to iudge of those things which you shewe vnto them: but that by mistaking, or not vnderstanding that which you teach, they are easily carried from one error to another, till at the length they become of no religion at all and their first Teachers be made altogether ashamed of them: Hereof ye know we haue had too much experience of late dayes. Which thing neuertheles, among many euils, hath wrought this one good, that some, euen of the learned sort of you, which haue regard to the concord and vnitie of the church, more then to your owne affections, and common peoples likinge, doe now vpon a deeper consideration, as it were, stagger in the cause, and wish that the question had neuer bin moued. For this will it euer be in any setled gouernment, that where

priuate men will take change, or reformation, without speciall commission from God, or warrant from the chief Magistrate, and in a maner with ỹ generall liking of all, there a great many of the partakers, wil also deuise new matters of themselues, til they haue brought the first authors into vtter discredite, & themselues to ruine and destruction. Wherefore, when you haue godly and truely considered of all these things, and doe perfectly see what fruites haue hetherto growen thereof, and what successe the same is likely to haue, I trust ye will take away this offence out of Israel: And at the least wise, haue greater care of offending, and wounding the cõsciences of others, by ceasing hereafter to draw the people vnto you, and so to perswade them no longer to imbrace your nedles and vnprofitable opinions. And this I hope wil be a good step vnto peace and reconciliation.

Finally, this Schisme hathe wonderfully hindred, & in a manner hazerded the greatest matters of faith and saluation. For who knoweth not, how greatly ỹ mindes of men haue nowe many yeares bin occupied in the consideration herof, yea, how many wise, how many learned how many riche, how many poore, how many of all sorts, except those whom God hath indued with a principall spirit and vnderstanding of his trueth, haue bin lead with feare & mistrust that our whole Religion (hauinge bin but lately reformed, and yet now so sone misliked & disturbed, by them that should vpholde the same) is corrupted, vnperfect, and maye not long continue. Yea what a number, that were wel bent to heare the preching of the word, and to receiue the sacraments, are slidden back & returned againe to their olde vomit, falsly slandring the the true doctrine of faithe, for the disorder that ye haue raised about gouernment? How fitte occasion this hath geuen to the Iesuits to drawe alwaye the subiects from

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their obedience vnto God, & to their lawfull Magistrates by alleging, that there is nothing but scisme & vncertentie among vs, and vntruth in our Religion. Brefly, how hathe it turmoyled ỳ Magistrats, to seke a quiet remedy for these mischefs, without seuere punishment of your persons; how hath the care therof hindered them from suppressing the infinite dangers & calamites which were growing vppon vs by the diligence of Antichristian teachers, by the rage and fury of enimies, & by the treasons and treacheries of damnable persons? Finally how hath it greued and disquieted the harte of our most dere & precious Queene (by whose life we breathe, by whose sorowe we consume, and by whose deathe we perishe) Well may she reason and expostulat with you on this manner: Seeing for the entire loue I beare vnto you (deer Subiectes) I haue saued your bodyes from feare of the fire and sworde, I haue deliuered you from the power of Antichrist, I haue geuen you the true seruice of God, the liberty of the Gospel, and right vse of ỳ sacraments: Seeing I haue permitted vnto you ỳ liberty of your conscience, & al things that belong to the true faith & religiõ of Christ. Seing I haue for your sakes opposed my selfe against so many enimies, and set my life in so many perils, How comes it to passe, that yee are now so vngratefull, that ye will not be obedient to such a iust forme of gouernment, as the Church hath deuised, and as I my selfe haue confirmed, nor will suffer me quietly to enioye those honors and prerogatiues, which God hath geuen me, together with the defence of his worde and possession of my kingdom. If I had not bin willing in the begining of my regiment, to consent vnto so great a change, ye would then haue plucked out your owne eyes, if it had bin possible, & haue geuen them to me, for the least part of those things which I frankly permitted vnto you.

Male ye would haue profeſſed vppon gage of your ſal-
uation, that ye would neuer haue contended againſt any
forme of gouernment which by Common aſſent ſhould be
eſtabliſhed, ſo ye might only poſſeſſe the liberty of ẏ Goſ-
pell which ye deſired: which neuertheleſſe, that ye lee-
bothe but lawe ſtill by the ſwine thirde of my life, ye ſeek
againe to be rid from, by daily boring and diſquieting
my perſon. But how farre haue you now forgotten your
ſelues? How vnkindly haue ye delt towardes me, how
vnnaturally towardes your country, yea how vnthank-
fully towards God himſelfe? wherefore I muſt accuſe
you of ingratitude, and condemne you as diſobedient. And
thus we ſee what miſchefes doe come, and what perills
are like to enſue by the offences that they haue geuen
concerning gouernment in the Church. Which being
ſuch, as ſo greatly concerne ẏ credit of this whole Church
and Common-weale, they are not to be ſmothered vp in
ſilence, but to be declared by all meanes vnto the perſons
offending, whereby they may the eaſier reforme them-
ſelues by curteous warnings, leaſt the continuance of
their ſinne ſhould compell the moſt pacient Prince and
Magiſtrates of the world to breake out into ſeuere pu-
niſhments of their perſons. Whereas if the offences
were priuate, and touched but only your ſelues, or ſome
other particuler men (albeit you ſpecially ought to be the
Math.5. ſalt of the earth to giue men the taſt of heauenly doctrine,
and alſo the light of the world, that your actions may be
cleere and ſincere in the ſight of men) we might of you, as
you of vs, charitably either couer the offences one of ano-
Math.18. ther, and beare one with another: or elſe, if the offence be
great, and touch vs particularly, we may goe vnto our
brother as Chriſt hath commaunded vs, and rebuke him
ſecretly betweene our ſelues: and if that will not amend
him, we may perſwade him by friends: but if that will

not

not serue, we may then tell the Church of it: but if all this will not help, then whether he be one of you, or of your selues, we are to count him for an Ethnick or Heathen man, for he is no better worthy. Wherefore as we our selues willingly and friendly remit these things vnto you, so we hartely desire you vpbrayd not any longer your brethren, professing with you one and the same Religion, and ordeined to one and the same function: and I assure my selfe, that they do willingly and vnfeignedly forgiue all that euer you haue spoken or written against their owne particuler persons. And no doubt, but if yee would reforme your selues in all other things, wherein you haue dislyked the Prince, & offended the Church, so as there might be seene in you an harty repentance, and a determination to liue hereafter in all dutie and obedience, as becommeth men of so graue profession, they will not only stay both tong and pen against you, but I verily beleeue, that those whome you haue most offended, would put forth all their credit and indeuour to reconcile you to her Maiesties fauour, as ye haue reconciled your selues vnto them.

Whatsoeuer they haue spoken or written publikely against you, they haue done it partly in regard of the present gouernment established by consent of the whole Realme, and partly in defence of themselues, when ye lay those things vnto their particuler charge, which the lawes of the Realme, and ordinance of the Church, haue commanded and layd vpon them. If they haue proceeded in any thing against you by commandement of the lawes, that must not be imputed vnto them; but iustice, and vnity, and quietnes in the Church must be sincerely kept, by them that haue the speciall care thereof committed vnto them: if they haue proceeded against you otherwise then the lawes do warrant them, they also are subiect to

fatwes as much as yee, and such an offence being fully proued, they must eyther confesse their fault, or make amends for their error. Againe, if they haue done any thing of stomack and enuy, not of conscience, and duty, no doubt but they will be also sory for their sinne, and commend you againe to the Church, with all the furtherance and preferment they can. If any other priuat men haue offended by requiting you with bitter speaches and taunts in writhtings, yee must lay the blame in your selues that first shewed so vncharitable example, & taught them the way of bitternesse, yet if they did it of malice, they are not to be excused, but if of a zeale to the Church, and in respect of their good opinion of the present gouernment, and to séede you with your owne dyet, who can lay any fault to them. Neuertheless, if you for your part once ceasse from such kind of writhtings, I assure my selfe there will not one man in this whole Church, set any more pen vnto paper against you. And thus much of the offences taken and geuen on either part.

NOw will I examin the chiefe matters in question, and wherein, in each of them, we and the brethren do differ, wherin we concurre, and wherein the question is needlesse. For albeit when I first determined with my selfe to séeke some meanes by writhting to reconcile the Clergy of England, and to perswade all sides almuch as I possibly could, to vnity and concord, I purposed then to vse no manner of vnfolding of questions, or confutation of opinions, because I knew that all those things haue bin already done long ago, no lesse learnedly then sufficiently by excellent men; in so much as I wonder that there can yet remayne any scruple of our externall gouernment in the minds of any: yet after I had weighed all the places of Scripture whereon the brethren ground

all

all their opinions, and perceiued them to be of farre leſſe weight to impoſe any new forme of gouernment, then at the firſt I ſuppoſed them to be, I changed my purpoſe, and ſo do meane to examin moſt of their opinions, becauſe I would alſo in ſome ſort explane the ſaid places of ſcripture. And herein I meane to come as neere as I can poſſible vnto their demaunds, becauſe not only they, but the more ſimpler ſort that are lead by them, may ſee with a cleere iudgement, how ſmall neceſſity there is, that any of thoſe things ſhould diſquiet their minds from the ſeruice of God, or hinder them from obedience of the preſent gouernment.

And firſt I will weygh this generall Propoſition, which they haue ſet forth as a ground, from the which all the reſt of their Aſſertions are derined. The which (me thinketh) being well vnfolded, or any way plainly anſwered, all the other Aſſertions wil fall of themſelues, without any long diſcourſe.

The worde of God (ſay they) deſcribeth perfectly vnto vs, that forme of gouerning the Church which is lawfull, and the Officers that are to execute the ſame.

Which Aſſertion of theirs we may perhaps in ſome reſpects eaſilie admitte, albeit not as they meane it. For there muſt be a great regard had to the difference of gouernment, euen in the Apoſtles time, ſeeing, as ỹ names of Churchofficers ſet downe in diuers places of the ſcriptures, be diuers, ſo the times of the Apoſtles preaching, and founding of Churches, muſt be diſtinguiſhed. The firſt beginning of the Church at Ieruſalem, where al the Apoſtles and Diſciples were together, was one way to be directed. The planting of new Churches abroad in many places of the world, with few Apoſtles, and labou-

[illegible] very likely that they should to the [illegible] of Christ and Antichrist have [illegible] [illegible] [illegible]

but all to one effect. And some of them [illegible]
the example of the Apostles, mentioned in the Acts, by the
peculiar people only, and the Apostles as extraordinary Act. 6.
using it with imposition of hands: A thing of great use,
because their reformation of Religion, effected by meanes
the Kings Edict of pacification was performed [illegible] of a
kind of persecution, as that of the Apostles in the first
preaching of Christ, and planting of Churches: and
therefore begged of the more necessary to that forme of elec-
tion. Others perhaps follow that commandement, which
the Apostle gave unto Titus and Timothy, that they by Tit. 1.
themselves should ordeine Elders in every Congregati- 1. Tim. 5.
on, and that Timothy should not put hands suddenly upon
any: which was permitted to them, when Churches were
now in many places established, and when the Apostoli-
call government was committed unto them: and such
manner of government, being the last that was esta-
blished by the Apostles, and because the same continued
till when Churches applied, and by that it well agreed
with the condition of our Commonwealth, and hereto,
by statute of our whole Church, and by authority of the
Magistrate, and intent of the Statutes received. Yet
every such forme of election, in all such places, to wit,
whether the people chuse, and the Bishop allow, or the
Bishop chuse, and the people allow, or the Bishop alone
by himselfe, or jointly both together chuse and allow, in
doing as the most chosen be fit by their calling, and that
either a meeting of the time and place, without permis-
sion of a Christian Magistrate as to require, or the as-
sembly of a Christian Magistrate, without meeting, be
convenient. For if the Christian Magistrate be a true
professor, and take upon him to govern and defende the
Church of Christ: and that the power of governing Ec-
clesiastical causes be united unto him by publike con-
sent,

excellent

son

for that the Temporall magistrates, which deliuere them frō the bondage of necessitie, should by a prerogatiue of his lawe, haue so great liberty of election, either by himselfe, as by those whom his lawes doe appoint, as the people being his owne subiects, had of euery seuerall congregation, whyle the whole power of election was in them, by reason of the necessitie of that time, vntill the word of God had geuen absolute commandement in all the continuance of that forme of election, in all Churches within euery Commonwealth for euer, as it hath done in a manner of all other ordinances & institutions necessarie to saluation, as I haue most plainly and effectually before declared.

Wherefore I doubt not, my good brethren, but if that this libertie, or prerogatiue of chusing your Church officers, were now absolutely in your owne selues (as sometime perhaps it was, when ye liued as strāgers abroad, or secretly within your owne Countrie, when ye about twelue or fiue yeares vnder persecution) you would be frankly of your owne selues, surrender vp vnto her maiesties power, and to those whome by hir shall vnder the hand appointed, all the iurisdiction hereof, without impeachment of any lawes or statutes, with this protestation.

Your Maiesties poore, but all, and obedient subiects, hauing thus long lyued in captiuitie and thraldome to our conscience, nor, by the example which the Apostles shewed in the like time of persecution, presumed to make choise of our owne Ecclesiasticall Gouernours and ministers, of, and among those of our owne Congregation, because we could not otherwise exercise our publicke prayers, and seruice of God, without dinger of our liues, and the burning of our bodies: Do, now your Maiestie hauing deliuered vs from all these perils, and brought vs

vnto

unto the liberty of the Gospell, and quiet exercise of our diuine seruice. And if there is hetherto made relation of this maner of chusing of Church officers, they should be condemned for vngratefull subiects, if we were not willingly surrender vnto your power, or vnto those whom your Lawes shall appoint, the custome of electing the Superintendents and Gouernours of the Church, which the necessitie of the time before this, enforced vs to vsurpe to our selues. Which nevertheless we would not haue presumed then to doe, if the Magistrates of that time would haue geuen vs sincere teachers, and prudent gouernours, such as might haue taught vs the perfect way vnto saluation.

And thus we may plainly see wherein the Bishoppes and we haue differed about election of Church officers, and wherein we consente. Whey say, The worde of God describeth a perfect forme of election, commaunded to be kept for euer in all Churches: And we say, That if only she weth examples of such formes, as the necessitie of times should require. And that vnder Christian Princes any kinde of election is to bee vsed in the Church, so it be done by lawfull authoritie from the Magistrate: And that the persons elected, be able to discharge the places whereunto they be chosen.

Wherefore since Christ of his great abundant mercie, hath deliuered vs from this bondage of necessitie, and geuen vs the glorious liberty of the sonnes of God; and that we agree with you thus farre, that the forme of election is good, so long as either the necessitie of the time enforceth, or lawfull authoritie be absent, and that we differ not in the substance of the thing it selfe, but in the circumstances thereof. Let vs not contende any longer about times, and places, and about curious and needeles questions, which rather begetteth strife, then edification which

Ephes. 4. 11.

[illegible] ...ment of Christes Apostles, since he speaketh [illegible] ...quantity: To make perfect the number of Saincts in the worke of ministration, for the building vp of the body of Christ. Neuertheles, because some of those offices would perhaps in some other places be more fully signified vnder other names, the Apostle in the first E- 1 Tim. 3.
pistle to Timothy, where he taketh speciall occasion to intreate of such offices, as should continue still in the Church and of their duties, those which belong to the Ephesians he called Pastors and Teachers, he saith moreouer Bishops and Deacons, as Ministers. So doth he likewise to the Philippians. So Titus he calleth Phil. 1. 1.
them Bishops or Elders. For there he maketh no differ- Tit. 1. 5.
ence betweene those two names.

Againe in the fift Chapter to Timothy, he nameth 1. Tim. 5. 17
them Elders and inioyneth him, That the elders which labour in the word and doctrine, are worthy of double honor. And so doth he name them in the fift Chapter of the Iames. 5. 14.
same: and so be they all called in the 14. and 15. of the Acts Acts. 14. 23.
of the Apostles, because he would perchance put out of mens heades all &. 15. 2.
manner of curiositie, and questions about the diuersities of names and tearmes of officers of the Church, which vpon sundry occasions might afterward spring vp in many places of the Christian world: especially when the Church should be deliuered from the bondage, and lie in security and quietnesse vnder the protection of noble Princes. In both the first Epistle to the Corinthians, and the last, he- 1 Cor. 12. 28.
taketh generall tearmes, wherein both the officers of the Church, and all those that euer any way be imployed at any time about the seruice of God, and building vp of his Church, should be included, vnder what title or name soeuer they might be called in any Church of the world. And those be doctors of miracles, healers, helpers, gouernors, skilfull of the tongs, and interpreters. From all

publik meetings, from performing any function of the Church whatsoever in our Church of England, touching any maintenance in and by the Church, can be exempted, let him in the name of Christ be rather reformed, or reprooved. For I affirm any such, that there is not one of all those as they are in the Church, but his office is to have an immediate respect of one of those functions here specified. But as for any Ecclesiastical office, under the name of Deacons only for looking to the poor, and providing for them. I acknowledge no such. For although in the Primitive Church the care of the poor might happily be committed to some of the Presbyters and Church officers, after the example of the Apostles in the 6. of the Acts: yet since the word Deacon, neither in that or any other place of the Scripture, (to serve us I can remember) is attributed to that office only, from that the office it selfe took then appointion, but for a necessity of the time, and those present occasion now in Jerusalem, in accommodation between the Grekes and the Jewes, and not of purpose ordained, as an office for ever, may therefore also manifestly, that those Canons which give us that charge, touch also Ministers of the word and Sacraments, as before by that same hath the name and office, howsoever there is no mention therof, in a quiet government of a Christian Church Commonwealth. Thereby have many gleanings hitherto, all the necessary orders and officers to the Church, from the full laying of the foundation thereof by the Apostles, untill the last consummation of the world, till infinite time, the full number of the elect, and Christs whole body, shall not be complet. Not (I meane) that all and every of these officers shall be absolutely at all times, but all of them in some sorte (as I the word) at all times, but especially as necessary times, and some of them necessary at all times. For the twelve Apostles, which Christ him-

plainly that so, but the Elders with Timothy, that is, the Clergie, and some of the Brethren beside, were Preachers in the Church of Christ, and they have their Charges of all, and the chiefe Authority in their Assemblies. They be the Legates of Christ, as Ambrose saith, Ambo in 1 Cor. 12.
And Paul, *Pro Christo legatione fungimur*. Therefore they exercise the message for Christ. They be also the principall Bishops. His Bishoprick (saith Peter) some 2 Cor. 5.
king of Judas shall another take. Further more these were the chiefe pillers, and first planters of Churches, and none may presume to come nere them in dignity, because they were immediate from Christ. And certes there can be no more dignities in comparison of them. But in stature (peradventure) Legates there may be more and yet sent by lawfull calling, from particular Churches as further from some parts of the world to some that have not yet received the Faith, as to the Barbarians, Indians, and such like. Other elders of the Church of God in deede the labours of these shall be least, as they are namely set forth in Christes Testament in this sende, and (if you will) by the name of Apostles or Messengers. Also the Evangelistes be sene from Christ, and (as I may so say) in the Church the first of these kinde, namely, which have prophesied of things to come, as Agabus the Acts 21. 8.
foure daughters of Philippe, and many others: and so farther I say not to the time of King Edward, wherein we heard prophesie in publike place, that God should do our Realme like almightie goodly good thing, and softly put the bridle of Gods will upon us. Again, we have other Hieron. in 1. Cor. 12.
Prophets that gathering us, who (as Hierom saith) explane unto us the obscure places of the holy Scripture, and exhort men. And as the Apostle saith in an other place, He which prophesieth unto men, speaketh to edification, 1. Cor. 14.
to exhortation, and consolation. Thirdly, besides

Luke,

Acts 18.
Acts 21.
Tim. 4.

Tit. 1.

of the one office or other: or that there be any other in the church, that hath any stipend for interpreting of the scriptures, or translating of them, or of any other godly and diuine workes, or for helping and looking to the poore, and that such as endeuour not, as much as in them lieth, euery one according to his calling, to builde vp the body of Christ, which is his church, let those which be better worthy be placed in their stead, that all mouthes may be stopped, and all tongues may serue the Lord. And that which I haue set downe as touching helpers and gouernours, doeth most strongly proue, that the office of a Primate, or Archbishop of a Prouince, being so necessary for preseruing of vnity in the Church (which exceedingly furthereth the building vp of Christes body) is very agreeable to the word of God, and most fitte and conuenient for this Church of England. And thus I hope it be briefly and sufficiently proued, that this church of England, hath no other offices nor officers therein, but all those, e none other then the word of God hath described and authorised, so long as they exercise their functions faithfully and sincerely, euery one in his seuerall calling, and according to those rules that God and the iust lawes of the Church haue prescribed them.

Moreouer by this that I haue shewed, it may appeare how nearly the brethern and we doe concurre in this poynte: That we graunt their whole position: Namely that the word of God describeth perfectly vnto vs, those officers which are to execute the gouernment of the church. The difference that is betweene them and vs, is that we saye, that the generall names of offices and officers of the church, which the word of God hath set down, doe serue for all the particuler functions at this daye vsed in the church about the same gouernment: And they say, that the word speaketh only of 4. functions; Pastor,

Doctor,

Doctor, Elders, and Deacons, for the poore which they would haue still to continue, and no other. Whether of vs now is in the right, let the plaine places of the scripture, which I haue recited, (which in effect are all the places of scripture that both they and we can alledge for the whole controuersie) be iudge betweene both partes to any indifferent reader. Againe, they haue relation to the bare wordes of the text, and we to the ende and scope of the worde. Wherefore this question is but nedelesse. And therefore my brethern I trust, that vpon a further consideration with your selues, and a perfect examination of the speciall places, whereon ye depend, ye will charitably reconcile your selues vnto vs, and ioine with vs againe in all good and godly exercises, whereby (no doubt) but ye shall shew your selues good and obedyent subiects to her Maiesties lawes, and true and faithfull members of the Church of Christ.

Now as touching that question, wherein they would haue two distinct officers, Pastor, & Doctor or Teacher, they are not, nor can not be distinct one from an other. For the Apostle shewing (as I haue declared before) what God hath done for the gathering together of his saints in the worke of ministration, saith: He gaue some Apostles, some prophets, some Euangelists, and some Pastors and Teachers. In which place, Apostles, Prophetes and Euangelistes, are seuerall members of the whole, and Pastors and Teachers are together but one member of the whole. Ephes. 4.

And for the better proofe hereof, the same Apostle in the 1. Cor. 12. Chapter, saith, that God hath ordeined in the Church, first, Apostles: secondly, Prophets: thirdly, Teachers: then, them that doe myracles, &c. where it is manifest, that Teachers in the third place, is the generall word for Pastors and Teachers: because there is no good Pastor of a flock, but must of necessitie be a teacher 1. Cor. 12. 28.

and And to this interpretation doe most of the auncient fathers agree.

Theophilact in Ephes. 4. By Pastors and Doctors (saith Theophilact) hee meaneth those that had the care of the Church committed to them, namely Bishops, as Timothie, Titus, and such like. And that excellent learned father Anselmus, writing upon this very place, saith, And he gaue some Pastors and Teachers, as Bishops or Elders. For wee vnderstand Pastors and Teachers to be but one degree of Gouernours. For he verily feedeth the flock of Christ, that teacheth the same. And therefore it is not said distinctly, Some Pastors, and other some Teachers, but it is said iointly, And some Pastors and Teachers. Then which words what can be more plaine.

Anselmus In Ephes. 4.

Infinite other authorities newe and olde I could bring, for the quite cutting off of this particular Doctorship, if time, or tediousnes would permit, or if there were either necessitie or difficultie of the matter to be proued: wherefore this shall suffise for the same.

Bishopps

The next thing that I will consider of betweene these men and vs, shalbe of the superiorities of gouernment among Ministers of the Church, and of what authoritie the church of England at this day is, vnder the names of Bishoppes, and other Gouernours of the Clergie.

Then whether it be as lawfull for the saide Bishopps here in this church, to ordaine by them selues the Church officers vnder their charge, as it was in the primitiue Church, for the companies called the Eldership. Then somewhat of Excommunications. And lastly to whome Examinations, ordaining of Church Officers, And the placing or displacing of such doeth appertaine.

I haue declared here before, the difference betweene Churches that must be ruled as the necessitie of the time compelleth, by reason of affliction, or without protection

of a

als Christian Magistrate, and those Churches which are setled and established vnder a quiet, godly, and Christian gouernment: and that the first is to rule Ecclesiastically as it may, vnder the weake and vncertaine stay and defence of it self, without authority of a Ciuill Magistrate. But the other that is submitted vnder the power of a Christian Prince, and hath yelded vnto him all the rights of externall gouernment, together with the defence of Religion, and protection of all the Lawes thereof, must according thereunto submit it selfe to the obedience of such Lawes and Gouernors, as the Church hath aduised, and the soueraigne Magistrate by publike consent hath decreed, so long as nothing is done against the word of God, but directed according to the rule of comlinesse and order. Wherefore since the Prince or chiefe Magistrate is the Lieutenant of God, and (as Gregory sayth) Gods Vicar within his owne Kingdome: since he is lawfully descended to this right, both by the lawes of God and man, who shall depriue him thereof, so long as he keepeth the faith and couenants of a Christian Prince. And who shall let him from giuing or confirming to a Bishop or Minister any authority that is permitted by the word, or to adde thereunto any honor or gouernment of himselfe, so long as the same may be a furtherance to the Church of God. Yea, what Subiect is so disobedient, or forgetfull of his duty, that knowing himselfe able to performe such a thing, will refuse any seruice to the Church or Commonweale when he is called. Or what charitable and godly spirit will disdeyne, or murmur at such Gouernours whome God calleth, and the Prince electeth.

But as touching the superiority of gouernment that Bishops haue ouer other Ministers, why should it not be lawfull, since it was first exemplified by the Apostles, who first exercised the like authority themselues ouer

the Ministers and Elders in all places where they preached and planted Churches, and after an increase of sufficient teachers, ordeyned Bishops, such as Titus and Timothy, to take that charge of gouernment vpon them, and in some sort appointed them how to proceede in their
1 Timot. 5. 19. gouernment. Againe, why should it not be lawfull, that is lawfully decréed by the lawes of the Realme, and confirmed and commanded by the soueraigne Magistrate, who hath herin but followed the example of the Apostles, and of all the ages euer since.

In like manner, why should it not be lawfull for this Kingdome specially, since the practise of the Apostles is as méete and conuenient for this Church of ours vnder a Christian Magistrate, as it was for Creta, or any other Countrey, gouerned after that manner in the Apostles time or afterward, without a Christian Magistrate.

Wherefore we sée that the Bishops haue this superioritie in some sort from God, because it was so vsed by the Apostles, and them that followed, before any Christian Magistrates were; yet since there be no certayne lawes set downe in the Scripture, how the Ministers should be
Timot. 5. gouerned by Bishops (saue only that there must be no accusation taken against an Elder, vnder two or three witnesses,) nor any rules now or hereafter can be made, without the Princes power and authority be added, nor yet any exercise thereof can be without his permission: It is iustly and truly sayd, that they haue this superiority of gouernment from the chiefe Magistrate, because he alloweth, prescribeth, and confirmeth the same. And in [illegible] wise haue the Bishops their authority both from God himselfe, and from the soueraigne Magistrate. And therefore who can deny, but that they haue, and must haue superioritie, aswell ouer their fellow Ministers, as euer any other that be within the limits of their iurisdic-

tion,

tion, or within the compasse of their commission. For the
gouernment which they haue, is none of their owne: see-
ing they are but only dispensers, moderators, and ser-
uants vnder God and their Prince, and are to order cau-
ses not at their owne pleasure, but as the lawes do pre-
scribe, and the commandement and commission of the
Prince doth direct. But if any obiection be made against
the honor and reuerence that is done vnto their persons,
more then vnto other Pastors and Ministers, this is ve-
ry agreeable to order and comelinesse in the Church, and
is done but according to the common ciuility and humani-
ty vsed among men of degree and calling. Againe, the
Prince hath indued them with dignities and possessions
beyond the generall sort of Ministers, and therefore reue-
rence and honor is due vnto them, as well as to any other
officer or subiect of authority. Also they are iustly regar-
ded aboue others, for the grauity and wisedome which
they commonly haue, and for the approoued learning
which they haue obtayned by long study and practise: All
which things, men that be humble and curteous, will
honor in their persons, though the men were neuer so
meane or priuate, or had neyther the place or authority
of Bishops. For euen the greatest Bishop or Archbishop
in a kingdome will reuerence the great gifts of God, in
whome soeuer they be: and therefore all this question
about superiority is needlesse, and not worthy the reaso-
ning. The places and argumentes alleaged against it, I
will afterward in place where open and discusse. Only
thus much I say in the meane time as touching those pla-
ces in Mathew and Luke, where superiority one ouer
an other may seeme to be forbidden the Apostles, and so
by that example to the Ministers: the Apostles of Christ
being all no doubt equall, and of one and the same auth-
rity from Christ, it was not conuenient, that they them-
selues

Mat.20.25.
Luke.22.25.

selues should beare any rule one over all other: but that
should not, but they should beare rule ouer other spirit-
uall of lesse calling, as apparently by the commandements
that they gaue vnto Timothy, Titus, and others, about
diuers things, and as the same Titus and Timothy had
also the commandement and direction of other of inferiour
power then they, being by the Apostles vpon commandement
2 Tim. 5. they were to take an accusation by the mouth of two or
three witnesses. The places indeede may very well serue
against the Bishop of Rome, which challengeth to him-
selfe the right ouer all Lawes and Empires, and power
the sworde to Kings at his owne pleasure; but not against
Bishops, which liue vnder the same Lawes, & other Sub-
iects do: wherefore those words of our Sauiour are not
ally applyed vnto all sorts of Pastors and Bishops of
Churches, where the Gospell is preached by publike au-
thority. But thus much is to be gathered by these places
of the Scripture, that Pastors of Churches, in respect of
their ministery, haue no power ouer the consciences by
the Lawes of man, nor can challenge vnto themselues
any iurisdiction, which doth partly pertaine to the power of the
[illegible] to the magistrate to commit any
thing [illegible]

[illegible] that the superiority of gouernement
which the Bishops haue ouer other, is very litle, nay
rather are they superiour in respect of ministration of the
Word, ministery and dealing thereof, but not in the authority
that is about these things. The degree of a Gentleman
is all one, whether he be a Gentleman of the
perour or King is a Gentleman, but the authority of a
King or Emperour is greater, [illegible]
of persons. The degree of a King is all one [illegible]
but God many times ordaineth one King to rule
ther. All Lands by [illegible] are subiect to another Lande

or Baron. But the king may aduance one Earle or Baron, to the office of Chauncellour or Treasurer of the Realme, and so geue him authoritie ouer other Earles and Barons, so farre as the power of their office or commission extendeth. And who shall let the king to geue a Bishop honor, dignitie, and gouernment ouer other Ministers, or to adde to the authoritie of one Bishop, more then to another, I meane not in the office of ministration, and spirituall function: for that is onely in the power of God: but in iudging and directing of externall causes, whether of the church, or Commonweale: for that is in the power of the king to commaund.

Greater solemnitie (perhappes) is vsed when they be made Bishops, then before, when they were ordeyned Ministers. And greater reason, for greater is their charge then it was before, and greater is the gouernment committed vnto them. The eyes of all are vpon them. They are become pillers of the church, to preserue vnitie. They are watchmen, and eyes, to se that there spring vp no customs, nor false opinions in the Church, nor among the Cleargie. They doe promise great and excellent thinges at the time of their consecration. And they are (as saith Anselme) in place of the Apostles in the Church, wherefore there must be great and honourable testimonies of their profession.

For these and such other causes, the Fathes haue prouided that for the better credit of their places, Such and such thinges shalbe added in the obtaining of them more then was before. For then was it so that as the superiorite of the one ouer other ministers is lawfull, so the solemnitie vsed in their consecration is commendable, and agreeing to the rules of vnwritten verities. And it is but fryuolous to finde fault vpon such outward formes and ceremonies vnto which a godly zeale hath begon in the ministery then is

another, seeing the Religion of Christ standeth not vppon sewe or many Ceremonies of comelines; but vppon a sound and sincere faith: vpon the edifying and building vp of Christes Church, which worketh specially, through the vnity in doctrine, and the loue and charity towardes men. Nouertheles, thus much vnder correction I will saye; That if there be any Bishop or minister, that seketh to beare rule ouer his brethern by any prerogatiue of his owne, as a king doth iustly ouer his owne subiects, or as the pope doeth vniustly ouer other mens subiects.

Luke 22. Or if they seke who should be greatest; As the Apostles, whē they contended about superiority. Or if they desire the office of a Bishoppe for lyuing and dominion sake, and not for the loue they haue to edifie the Church. Or if they finde insufficiency in them selues, that they be not able to performe all those things that they are commanded to doe by God and the chiefe Magistrate, namely: To teache, To reproue. To conuince errors, To correct & to instructe in righteousnes, and to gouerne the flocke in godlines & iustice. Finally if they desire in their mindes to be called RABBI, or doe ambitiously seke for any of those names and titles of honour, which men though a long receiued custome, and for reuerence sake, doe willingly attribute vnto them. Or if they disdaine that God geueth greater blessinges, or powreth his Spirite more aboundantlye vppon one, then vpon another. That he talketh more familiarly with the two sonnes of Zebedee, then with their fellowes. That the Prince (being Gods Lieutenant) bestoweth giftes in larger measure vpon one, then vpon another. No doubt but Christ is highly offended with those, and the power and superiorities that is geuen vnto such were better bestowed vpon others. For they will sooner destroy the Church of God, then builde it vp. But if there be sufficient triall hereof

of their godlines of life and conuersation, and that they be
called for their worthines, & doo not intrude themselues
by their owne importunate labour? That they shewe
themselues faithfull ministers, & dispensers of those thinges
that God and the Prince hath committed vnto them:
That they be lowly, and not Lordly in their owne heart,
and that the Church of God suffer not shame and rebuke
by the vngodlines of their life, & negligence of their gouern-
ance? Finally, that they gouerne all thinges by the testimo-
nies of their conscience, directing themselues by the rule of
Gods commaundements, and by those lawes which are
prescribed them, not by their owne will and pleasure? In
such sort as they may truely say, that they be free from the
blood of all men. What worde of God? What religion
what lawe? What conscience? What reason is there,
why such a one should not be worthy of double honour,
both in the Church, and in the Commonweale? What
vilenes is there in him, that will not reuerence such a one
as a Spirituall Father, honor him as a maister, obey him
as a Gouernour, and accept him as a diuine messengere
now that with the same kinde of courtesie and humanitie,
that hath bene heretofore accustomed to be done vnto
such degrees in the Church & Common weale.

As touching the superiority which an Archbishop may
seem to haue ouer other Bishoppes, beleue that it is con-
firmed by the same power, that is geuen to Bishoppes,
ouer other ministers, who can denie, but that the autho-
rity thereof hath bin most ancient, and that is stronge yet
in the Church, euen while the Apostles yet liued? For
they themselues were Archbishops of all the Prouinces,
and tolde vp controuersies, and ordained vnder them other
principall Bishoppes & Archbishoppes such as Titus and
Timothy, as the same Titus and Timothy, like wise ordai-
ned Bishoppes vnder them. Wherefore by hauing the

scripture it selfe, and to many inuincible testimonies besides out of all the ancient Histories, for the originall of this authority, and for the continuance and confirmation thereof, in all the primitiue ages of the Church before Religion was corrupted, when many of the holiest men themselues exercised the same authority, and suffered neuertheles of Tirants for their Christianity, when antichrist yet appeared not in his likenesse, and when all the Godly and excellent Fathers of euery age in the Church, allowes of the same, who dare condemne that, which with so vniuersall & ful consent of ȳ whole church, from remotest hath bin so long receiued, especially where the same is profitable to the Church, and agreeth best with the state of the comon wealth where it is. Which authority being thus continued in euery time, and maintained by all the Godly and Christian Emperours and Princes, was now again established in this kingdom, as well by ȳ laudable custome of succession, as by the lawful appointment of a publicke lawe, and the full consent of a godly and religious Queene. And neither doe the places of Mathew and Luke (as I haue said) any thing hinder this preheminence of one ouer another, when Christ tolde the Apostles, that one should not be aboue an other. For although the Apostles were equall one with another, yet were they aboue other Bishoppes, and as it were the chiefe Bishops of the chiefe Kingdomes. Wherefore our Sauiour meant ȳ the chiefe bishops of sundry kingdomes should not be preferred in dominion one aboue another, seeing they take their authority from the chiefe bishop in one and the same kingdome, for let them, but that in euery seuerall kingdom, there may be steppes in the vtemost, and that among Bishops there be the highest seate, but hereby the pride of any one shall not be able to raigne and rule as Antichrist doth, ouer the chiefe Bishoppes and

Mat.20.& Luke.22.

Cleargy

Clergy of Hungry, or of all the kingdomes.

Or if this interpretation please not, our Saviour intendeth to draw his Apostles from their error, wherein they imagined them, that the kingdome of Christ should be here upon the earth, and that they should be the Lords of great Provinces, and sit in this world as Judges over the twelve tribes of Israell, and therefore taught them, that they were not called to rule kingdomes in this world, but that whatsoever power they should afterward receive from him, yet they themselves should be but paupers persons, and subiects unto temporall Magistrates, and not be Kings themselves, or like unto Kings, and that the dominion which they imagined of, should not be in this world, but should be a spirituall kingdome, and might not be brought to passe, till the Gentiles were gathered into one, and till the day of iudgement were fulfilled. Wherefore these places (as I said) may fitly be applyed against the Romish Antichrist, that challengeth in his owne right the rule of the world, and parteth the kingdomes of the same to whom he will, at the least wise where his temporall sword is able to prevaile, or where the false and superstitious hearts of men so blindly and willingly submit themselves to his iudgement.

But this can never be vnderstood of the superiority of government of the Clergy in our kingdome specially. For if we weigh the matter but indifferently, and with iudgement, if we suffer not our selves to be carryed violently with our owne conceyts, but will give place to the truth, we shall finde that neyther Archbishop nor Bishop, nor any other officer of Ecclesiasticall charge under them, no, (I may say) nor any other subiect in the Realme whatsoever, hath in himselfe, or of himselfe, any superiority of government over others, but they are all the fellow ministers of Christ, and subiects and servants to the

power, to governe, direct, and guide the Church, and the subiects therein, by the iust rules of the lawe of God, and according to the Statutes, lawes, and commandements, that are prescribed vnto them, agreeable or not contrary to the lawes of them: according whereunto if they governe, they are blessed of God, and must be honoured of all men: otherwise, they are as much subiect to the punishment of God, and correction of the supreme magistrate, as is the poorest knaue of the kingdome: and the more strictly they escape punishment in this life, the more grieuous shall their paines be in the life to come. So this denying of superiority vnto the Apostles, was not spoken as touching degrees of gouernment, which should be requisite for the policy of the Church, but as touching this worldly rule and dominion, wherin each Apostle thought to excell other, when Christ should be established, as they then thought, in his temporall kingdome. But if there were any such offender among the Gouernours of our Church, as they would pretend, it is not any priuate mans part to open their faults by publishe inuightings, or open protestations, but we ought all both to speake and to iudge charitably one of another, and amend that which is amisse in our selues. And if the matter should eyther concerne vs, or touch the credit of any Pastor or Gouernour of the Church, charity would eyther cause the modestie of our father, or else with all humilitie and meekenesse, conferre with him in secrete for his amendment: and I assure my selfe, that there is not any godly Pastor or Bishop of this Realme, be he of the ablest sort, but that if the matter concerne but himselfe, he will loue such one as a spirituall friend, much lesse will account him as an enemy. I will not here therefore intermedle with the particuler offences of any, no though I affirme one part to be suggested vnto me, but I might with truth

and

and sincere mind, if happely I might impresse the loue of
unity in the hearts of all, being mooued with the zeale of
the sanctuary, whose peace I desire aboue all the riches
and treasure of this world. But I am specially sent to
the enimies of the Gospell, who triumph in their vile
deuelle, for the lamentable schisme that is growen by
our frinolous and needlesse discord. Wherefore I desire
these of all brotherly loue, if there be any detestation of
Antichrist, if any affection towards the Church of God,
if any zeale of the preseruation of the Kingdome, if any
loue towards her Maiesty, or any will of continuing the
Gospell among vs; euen these our brethren, which so
deeply charge the Bishops of all misgouernment in the
Church, as though all that euer were amisse in man,
through our owne corruption & fraile nature, should be
imputed to their fault; and that they allcadge the cause of
all the ignorance, Atheisme, schismes, Treasons, pop-
pery, and vngodlynes, that is to be found in this land, to
remaine in the Bishops, and that it is impossible with-
out removing of them, and erecting a new forme of gu-
uernment, that euer the Church should be reformed: that
those (I say) will peruse againe with indifferent iudge-
ment reuise and like soundly into the cause, and they
shall assuredly finde, that all those horrible crimes that
they haue obiected against them, must rather be retorted
against themselues. For had not they all this while toy-
led themselues in the labirinthe of their vayne attempts,
and made the minds of most sort to wauer betweene
feare and mistrust of all Religion, the ignorant by this
time had found meanes to be better taught, the Atheists
should rather haue learned, or els compelled to know
God, the Papists had giuen ouer ere this from practising so
much mischiefe, the Tyrants had found no such pardons for
tyranny, the name of schisme by this way, would rather

Because fewe offenders would haue bin founde

haue bin wondered at in our Church, then so thoroughly knowne in the Kingdome, and all vngodlinesse that now reigneth ouer all, should haue had no resting place to be punished at all.

Againe, as touching possessions, tythes, and dignities of Clearge men, what cause is there that those things should not be permitted in any reformed Church, so the same be bestowed vpon godly, learned, and able men, for reformation agreeth with the law of God, and the law of God appointed dignities, possessions, and priuiledges to the Clearge vnder Moses, which things, nor any part of them, except the literall part of the ceremony, which was all finished by the death of Christ, were neuer abrogated in any part of the new Testament. Wherefore seeing the Christian Clearge succeedeth the old Leuits, both in the charge, and also in the reward, and hath as much and more priuiledge and liberty, for inioying of things meete for their calling in this life. And seeing that these tythes, priuiledges, and possessions, haue bin so long allowed and admitted of all Christian Churches in the world, & especially haue bin so many ages bestowed and giuen to Clearge men, by the Kings of this Realme, and maintained and allowed by the lawes of the same: And that Christ by his comming, did not take away from Kingdomes their owne lawes and ordinances which belonged to gouernment and policy, nor from Princes their right of prerogatiue, why should not these things be iustly continued without gainsaying or mislike of any?

Now let vs see to whom Excommunication, the examination and ordering of Church officers, and the placing or displacing of them doth belong in this Church of ours.

Of

Of Excommunication.

As for Excommunication, I answere briefly, that if it be ministred as this day to be done by the company of an Eldership, (in those places where Elderships have authoritie committed unto them) that it is much more lawfull to be done in this Church of ours, by the Bishop alone. For by force of Apostolicall dispensation, the authority of the Magistrate, the laines of the realme, the example of the primitive Church, and of all ages ever since, to warrant him, more then the other have. If any a punishment inflicted of the highest degree in the Primitive Church before there was any Christian Magistrate found to punish the misdemeanors, and to defende the government of the Church, as well as the Civill policie of kingdomes. V.

And therefore, where the Censures of Excommunication have stricken, & still doe, wherby they were in a manner shutt out of all fellowship of the godly, till upon effectuall repentance they were reconciled againe: And where there was left no place of appellation to any Magistrate for their restitution, nor any other meanes to be reconciled to the Church, but by earnest repentance of heart, they commonly assumed their lives, and forrowes grievously, and were received againe into the Congregation. And this kind of Excommunication, perhaps, is not yet in some certaine Churches, especially where they have Elderships for their consistories, in the Reformed Church they there.

But in the Church of England there is no such necessitie thereof, as with them. For there be Temporall lawes and punishments provided, in a manner, against all outward sinnes committed against God, against our

neighbour, and against our selues. And if there be not yet sufficient, I trust that her Maiestie and the whole parliament will (growing) that in convenient time there shall. Howsoeuer it be, I wish euen from my soule, that the Christians here in England had the feare of God so deeply ingraffed in their mindes, as the first Churches had that receiued the Gospell: For then were that olde forme of Excommunication an excellent meanes to saue many soules from hell, and perhappes also many bodies from the temporall sworde. But (alas indeed, as the worlde standeth with vs, we haue only a certeine anemoniall of that ancient punishment, because the feare of God, and care of shame, is fled from the harts of men, and the nature of the things is in some sorte altered, because the policy of this Realme findeth, that corporall punishmentes are of more force to reclaime great and grieuous offenders, then onely the shame of being seperated for a time, from the felowship and societie of the congregation. And therefore to an obstinate offender there is commonly ioyned some imprisonment and punishment of the body, as pinching of the purse, or such like: whereby the flesh is made to beare parte of the smart. But I would to God that this Excommunication were many times more sharply vsed, especially against the simple, and them that fall into the hangen the roof by ignorance, and that it might more sharpely strike vpon them that are obstinate and wicked.

And herein also would I make my humble petition vnto my reuerend Lords and Fathers, the Bishops, that for the better discharging of their owne duetie to Almighty God, and satisfaction of all sorte of people, which now verily thinke that the Censures and sentence of Excommunication, belongeth either only, or chiefly to the Bishops, and none other: They would therefore (after great ad-

uisement

assistant, and grave deliberation taken, and the offenders
having been their selues acquainted (according to their seuer-
all persons) with the cause at the least desired to make in their
owne presence, and by their owne procurement. And therefore
it shall be conuenient a iust execution of the same (whereby
that auncient and excellent remedie for sinne, may recouer
some part of his olde estimation and credit, and the
Christian mind be quickned the more to fall into the an-
ger thereof. Which hetherto is run to be growen into a pe-
stilent contempt, by reason of the common arbitrarie
iudgements done on that behalfe, by inferior officers, in
causes of small importance, and for offences which require
some other kinde of punishments, rather then such high Ec-
clesiasticall Censures.

NOW when I haue considered of these and many o-
ther such questions which the brethren haue seuerally set
downe in their writings, for pruning of their Eccle-
siasticall Discipline, I am exceedingly afraid, that they de-
sire nothing lesse then the speedy triall of the truth, and to
reconcile all the troubles and discords of the Church. For
while they wante (as the Apostle saith) about to moue
curious and needelesse questions out of which they might both 1. Tim. 1.
by there owne rash, and for the malicy of them which
either should geue credite, or iudge, haue hastily inclined
in one or two points at the most: Wherby there come any
thing else thereof, but contention about words, and after
that, Enuie, Strife, raylinges, euill surmisinges and vaine 1. Tim. 6. 4.
disputations, of such men as be of corrupt mindes,
And by that meanes springeth vp, all manner of trouble
and disorder in the Church, to the building and fasten-
ing vp in a manner rulers of the same.

But perhaps (my brethren) if you haue inuented to proue
that the forme of gouernment which the Apostles vsed in

against

Of the ordinary functions and names prescribed in the Word: Of the continuance of them, and in what manner.

tributed

[illegible] Bishops, Elders, Deacons, Ministers, and sometimes Apostles. What one of these were they in the Apostles time? Was not every one of these in the Apostles time, and in all times after, [illegible] for the Church. The one of these are Bishops or Archbishops, with governments [illegible] their particular function. Can there be Archbishops, or Deacons, which were ordained for other uses, and all these both now Bishops and Archbishops and where more name should require. Neither might all or any of these be at all times and in all places of the world, then in the Apostles time, and in the Primitive Church that followed after hard under persecution, nay yet after Constantines time under the protection of Christian Magistrates and governours. For seeing there were no Christian Magistrates at the first times, nay in 300. years after, by what authority Churches might be governed. Congregations in countries in some equall number distributed, Parish Churches distinguished, Ecclesiasticall government in some equallity bended, the forme of government publickly commended, and neither the rites of new Testament diligently frequented, nor the people in good manner to be instructed, but all things in uncertainty and confused order. It was impossible but that the officers of Churches should also differ in the forme of their government, in the manner of their election, in the ability of teaching, in the compasse of their institution, and in many other like things, according to the congregations where they governed, and the sufficiency of me that could be found. For in the Apostles time, every Bishop had not like government committed unto him. For Paule take care of all the Churches, especially of the Gentiles. Athens also under him, had the oversight of all the Churches of a Province, as Titus over

Creta,

Acts 19.22.
Acts 6.

Philip.1.
1.Tim.3.

by the Apoſtles in their time, or by the cuſtome of the Vniuerſall Church euer ſince, are not in euery Chriſtian Commonweale, and Countrey, and Church, and at all times in the ſame manner, and of like neceſſitie to be vſed.

For, in the Chriſtian world there be many free ſtates, and Cities, and Towns: of which ſome being but one Congregation, may beſt be gouerned by the Paſtor, or Paſtors of that place, or by ſuch manner of gouernment as by publicke conſent ſhall be receiued: that there may be ſome proportion and coequalitie kept, but in euery the Ciuill and Eccleſiaſticall gouernment of euery place. But in ſuch large Prouinces and Kingdomes as England, where particular Churches be many, and without number, and where the whole Commonweale is the Church, there vnitie, vnder the authoritie of great Biſhops, is beſt preſerued, and that by the Apoſtles owne example, as well in them ſelues, as in Titus, Timothie, and others.

Alſo all Churches, eſpecially in a great kingdom, cannot euery one be furniſhed with the moſt learned Paſtors, but the neceſſity muſte be ſupplied many times by the beſt miniſters or Deacons that may be had, ſuch as ye terme vnlerned miniſters, rather then the Church of God ſhoulde vtterly be vnſerued.

In the Apoſtles time, and firſt times after they were (as I ſaid) gyues vnto the Biſhops and Paſtors, till they were growen to that ripenes of knowledge, that they them ſelues might ſtey to the degree of Paſtors, and ſo ſpeake the more freely in the faith of Chriſt, that in time to come, (if it were poſſible) there ſhould be ſome miniſters at all in the Church, but ſuch as could teach and exhorte the people, and interprete the ſcriptures vnto them.

Acts. 6.

2. Tim. 3. 13.

And this maye the better appeare, that although Paule describeth particularly what maner of men Deacons or ministers shoulde be, yet he never commaundeth anything to Timothy or Titus, or in any other place about the ordaining of them; Unlesse they be also included under the generall name of Elders. And in the describing of them to Timothy, they be spoken of somewhat sparingly, as though they shoulde not stiche there but to procede (as I saide before) to a further degree in the Churche: And as who woulde saye, when they had discharged well their duties, in ministring the sacraments & ceremonies of the Church, they shall in time be better able to [illegible] the congregation, and preach doctrine unto them also. And this doe our Bishops labour to accomplishe, by imposing upon them, such learned bookes, as by their owne diligent study, without other instruction, they maye speedily attaine to excellent knowledge. 1. Tim. 3.

And of these functions or ministeries, and of the diuersity of names attributed unto them, both in the first time and sundry ages after, hane and be diuerse maner officers of the Church, after a generall maner, vsed in diuerse Churches, both in the primitiue time, before Religion was corrupted, and afterward, while the Antichristian doctrine was increasing: And lastly in our Christian Churches, where reformation is practised. Euery age, in a maner, carrying examples of times and places as well touching the names, as the offices attributed unto those names: according as euery church or countrie of it selfe, either added to, or altered, or diminished, or deuised, by committed errors, and many times continued the same by custome, without consideration, either of the places of Scripture, from whence such things did first spring, or to what ende the rule of the same Scripture did tende: without remembrance, in what sorte each name and office

ture, in euery place of the first institution hath ordered, when and where names were indifferently vsed: when and where they differed and changed: when they were attributed to one office, when to another, and when to all: And whether in all places alike, or in sundry places after a sundrie manner.

All which things being diligently considered and marked, by conferring of place with place, and time with time, many needeless and vnprofitable questions might long agoe haue beene reconciled.

Therefore whatsoeuer any man affirmeth by any reasons either deuised of him selfe, or drawen from the authority of any councells or Fathers, ancient or new, for the proofe of any thing concerning the names and offices of the Church, or for any thing that pertaineth to the outward gouernment of the same, if those things concurre with the worde of God, I willingly submit my selfe vnto their iudgements. Otherwise if they proue not either by familiar examples, or by absolute commandement of the scriptures, that the opinions which they pronounce concerning those things, are iuste, or (as Saint Augustine will) that the same was vniuersally receaued of the whole Church, and is not contrary to the word, they must pardon me, if I rather consent vnto other Councels and learned Fathers, which haue taught contrary vnto them. For doubtlesse, if it be neyther commandement in the scriptures, nor be vniuersally receaued of the whole Church, it is a matter indifferent: and, then (as the same Augustine sayth) Let euery man do as he shall find in that place where he commeth, so it be not repugnant to faith and good manners. Thus much of the ordinary names and functions in the Church.

Now let vs examin the principall assertions, and the greatest reasons that be gathered for the proofe of them,

and

and fit it be possible, to remoue those things that are the chiefest lette vnto reconciliation.

The fyrst Assertion.

That the Word of God describeth an exact forme of gouerning the Church, and the offices and officers that are to execute the same.

BEfore I proceede any further herein, I will briefly shew how farre-forth, and in what manner, the word of God describeth these things.

Some things be described in the word, and commanded to all, because they be necessary, and must continue in all Churches for euer, and without which, the body of Christ by the worke of the Ministery, cannot be builded, nor the Church discerned, as to haue godly and learned Pastors, teachers and gouernors, and their Ecclesiasticall functions (as ministring the Sacraments, solemnizing of Mariage, burying of the dead, common prayer, preaching, reading, exhortation, and such like) to be executed by Ecclesiasticall men.

Againe, other things are not commanded at all, but described after a sundry manner, according as the times then required, that the same might be the more fit vnto all Churches, especially vnder the protection and gouernment of Christian Magistrates, to take such order therein, as should be most conuenient for euery place: As the choosing of those Churchofficers, and the directing and ordering of all the circumstances that belong to the Sacraments and holy ordinances, together with all other outward parts of discipline and gouernment. For the Apostles knew that one and the same manner of gouernment would not be fit for all Churches at all times, for

ouer: and therefore they left all this ſtrictly vnto the Churches, and vnto Chriſtian Magiſtrates, when any ſhould be, to prouide for the ſame in ſuch wiſe as ſhould be moſt fit for the times, and places, and perſons where they gouerned; ſo the ordinances and inſtitutions themſelues which concerne faith, and ſound doctrine, be ſincerely and inuiolably kept, and that all other things be done decently and in order, as the Apoſtle hath preſcribed. And this kind of deſcription in the Scriptures as touching gouernment I finde, and none other.

1. Cor. 14.

This aſſertion, as a great many more, is grounded ſpecially vpon that place of Timothy, in the firſt Epiſtle, the third Chapter, Theſe things I wright vnto thee, that thou mayſt know how to behaue thy ſelfe in the houſe of God. Whereupon they reaſon after this manner.

1 *That ende which Paule reſpected in wrighting to Timothy, doth the holy Ghoſt direct all Miniſters vnto for euer: for he commanded the ſame to be kept.* 1. *Timoth.* 6. 14. I charge thee that thou keepe the Commandements without ſpot, till the appeering of our Lord Ieſus Chriſt. *But he wrote, to direct him in the eſtabliſhing and building vp of the Church: therefore they muſt not adde nor take from it, but gouerne it only by the rules that are there preſcribed.*

I Haue proued before, that the end and ſcope of the Apoſtle in that Epiſtle, is not to direct Timothy in the outward formes of gouernment which we haue now in hand, but to inſtruct him in the particuler duties of all ſorts of men, namely, as touching himſelfe, and other Eccleſiaſticall officers. Alſo, what manner of doctrine

be

he ſhould teach. What he ſhould be diligent in reading, exhortation, and teaching. Againe, that he ſhould be wary in the chuſing of Church officers, & what manner of men Biſhops and Miniſters ſhould be in their owne behauiour and converſation. All which things indeede, belong to the building of the Church, but nothing at all to the outward forme of governing the ſame, as moſt of the Fathers haue expounded the place, and euery man particularly may playnely ſee the ſenſe thereof, and therefore ſerueth nothing at all to proue that which theſe men would haue: for we confeſſe all theſe things of the Apoſtle together with them, and therefore this reaſon and argument was needleſſe.

2 *Euery houſe ought to be ruled by the orders of the wiſe, and carefull houſeholders only: but the Church is the houſe of God, and God is the houſeholder; therfore the Church ought to be ruled by the orders of God only.*

IF the houſholder haue a Steward, and other officers vnder him, and commit the rule and diſpenſation of his houſhold vnto them, the houſe is ruled according to that order that the Maiſter preſcribed, if it be done according to the orders that his Steward and the reſt of his officers haue appointed. The Prince is the Steward of God, and the gouernors of the Church are his officers. God hath appointed them no rules of outward gouernment of the Church but one, namely, That all things be done decently, and in order: according wherevnto, if rules be made and executed, it is ruled by the orders of God only.

3 *That which teacheth euery good way, teacheth alſo how the Church muſt be gouerned: but the word of God*

teacheth

teacheth every good way, therefore it teacheth how the Church must be gouerned.

THe word of God teacheth how the Church must be gouerned, when it giueth generall rules for gouerning of the same, namely, That all things be done decently, and in order, for then is it manyfest, that that rule being obserued, all the rest is left to the [illegible] of Churches, and to the discretion of Christian Gouernours, to take order as they shall find most conuenient for the time, and agreeable to the state of their Countrey and Common-weale where they be.

1. Cor. 10. 13. 4 *We cannot glorify God but by obedience of his word. In all that we do we must glorify God; and consequently, in gouerning the Church.*

WE glorify God, and obey his word in gouerning the Church, when nothing is commanded by the Christian Gouernours against the word, and where all things be done honestly and in order.

5 *If meate and drinke be not sanctified vnto vs but by word and prayer, then much lesse is any thing holy, which is done in the gouernment of the Church beside the word. But the former is true by the testimony of the Apostle 1. Tim. 4. 5. therefore the latter is true also.*

ALL things in the gouernment of the Church are holy, and according to the word: if those to whome God hath committed the gouernment, do rule all things honestly and in order, as the Apostle hath prescribed, & not against any thing that the word hath commanded.

6 *All*

6 *All lawfull things are of faith*, Rom. 4. *All lawfull thinges that are of faith, haue a warrant from the worde: and consequently, euery lawfull action in the gouernment of the Church.*

EVery action in gouerning of the Church is lawfull, and hath his warrant from the worde, if those that doe the same be lawfully called, and authorized by such order as the lawe prescribeth: and when they doe nothing contrary to the worde, but doe direct euery thing according to the rule of comelines and order, as the Apostle hath commaunded.

7 *Either hath God left a proscript forme of gouernment for the Church vnder the newe Testament, or hee is lesse carefull for it now, then he was vnder the Lawe, for his care is in guiding it: But hee is as carefull now for his Church, as he was then. Therefore hath he left a prescript forme of gouernment.*

THe care of Christ towardes his Church, is not discerned by leaning this or that outward forme of Discipline, but in nourishing and preserving the Church perpetually by his heauenly worde and promise, and by dwelling amongst vs continually with his holy spirite. Againe, by deliuering vs from the bondage of so many particular ceremonies, he hath shewed both his wonderfull care, and loue towardes vs, in that bearing with our fraile nature, wee should not be bound in the Church of Christ, to the neteslitie of any one outward forme of gouernment, but he hath lefte the same to euery Christian Magistrate, by assent of the Church within his owne dominions, to publish such rules, as may be most agreeable

to the condition of his people, and state of his Countrey: with this Proviſo, that all things be done decently and orderly. Wherefore, Chriſt is no leſſe carefull for his Church now, then he was vnder the olde lawe.

Heb.3.2 8 *He that was as faithfull as Moſes, left as cleere inſtruction, both for the buylding of faith, and gouernment of the Church, as Moſes did: But Chriſt was as faithfull in Gods houſe, Heb.3.2. Therefore he left as cleere inſtruction for them both, as Moſes. But Moſes gaue direction for euery particular, as appeareth in the buylding of the Tabernacle, and order of the Prieſthoode: Therefore hath Chriſt alſo geuen particular direction for the gouernment of the Church.*

ALl thoſe particular points of outward gouernment, & the circumſtances of them, were but ſhadowes, & tended to bondage of the law: But Chriſt is the ende, who came to deliuer vs from them. And to the intent hee would the more abundantly ſhew his goodnes towards vs, he tied vs no more to any neceſſities of outward things, but left all that to the diſcretion of chriſtian gouernours, that they ſhould haue reſpect vnto comelines and order, and that nothing be done againſt the ordinances and inſtitutions which concerne faith and godly life. Wherefore, he left more cleere inſtructions, both for the building of faith, and gouernment of the church, then Moſes did. Or els I anſwere with my Lord of Canterbury in this manner: Wee haue no ſuch yoake of ceremonies as the Iewes had, we are onely bound to two: to wit, the two Sacramental ceremonies, Baptiſme, and the Euchariſt. And in all things pertaining to the ſubſtance of thoſe Sacraments, we haue as certain direction as the Iewes had

bad: But as concerning the outward circumstances and ceremonies thereof, we haue fréedome, which they had not, not onely to appoint, but also to alter & change the same, as shalbe thought most conuenient, nothing being done against the worde of God, or the generall rule, viz. Let all things be done decently, and in order. 1.Cor.14.

9 *If the word of God haue described sufficient Ministers and ministeries for the building of the Church, and keeping it in good order, then is our Assertion true: but it hath set downe sufficient for doctrine, exhortation, ouerseeing, distributing, and ordering of euery particular Church, or generall Sinode: Therefore is the Assertion true.*

NO doubt but it hath, and especially for that time of gouernment, that the Church had vnder the crosse and without a Christian magistrate: For God hath geuen to his Church some Apostles, some Prophets, some Euangelists, some Pastors and Teachers, Healers, Helpers, Gouernors, Interpretors and such like. All which or as many of them as are necessary for the time, we haue in this Church of ours. But if any officer of the Church whatsoeuer, can be proued to haue nothing to doe in some one or all of these seruices, let him be counted but a drone, and banished from his place. And yet is not your assertion true as ye meane it. Ephes.4. 1.Cor.12.

10 *That gouernment which the Apostles taughte and planted is expressed in the word of God. But the Apostles taught and planted in euery Church, Pastors and teachers for instruction, Elders for ouersight, & Deacons to distribute. Therefore a certen forme of gouernment is expressed in the worde.*

That pastors vnder the name of Pastors and teachers, or vnder the name of Elders alone, and in some place perhaps, vnder the name of Deacons alone, were appointed in euery Church, is probable by the word. But that the seuerall offices of a Pastor, a Teacher, a gouerner, and a distributing Deacon, were appointed in euery congregation, no not in the first planting of Churches, can neuer be proued by the worde.

Tit.1 1Tim.3 Phil.1

Againe: if all this had bin so as they would, yet was that gouernment expressed for the necessity of that time only vnder the crosse, but not commanded neither for them, nor for the time to come, and therefore left free to Christian gouernors, to vse discreetly and orderly, as should be most conuenient for the people, and their country, and the time wherin they liued.

11 *Euery lawfull office and action in the building of the Church, is from heauen. Euery thing that is (in the ordinary building) from heauen, is reuealed in the word &c. Therefore euery lawfull office and action is reuealed in the worde.*

Mat.21

MAny actions in the Church may be lawfull and godly, and yet not plainly described in the word: for the Prince hauing the authority of gouerning of all causes committed vnto him, doth command many things that are not commanded in the word, and the lawe of God doth allow him therein, because they be done for order and comelines sake, and are not repugnant to the word: as kneeling at the Communion, and diuers other rites about the same. Godfathers and Godmothers at the baptizing of children, and certaine other ceremonies about that sacrament: comely and decent attire of the Minister at diuine Seruice: affixing of bands of Patrimony, and

many

many other orderly & decent Ceremonies, and yet these things be not described in the word, but lawfull neuertheles, because they be done by lawfull authority, and according to comelines and order, and be a furtherance to faith & sound doctrine, and no hinderance to the same. Therefore euery lawfull action is not reuealed in the word.

12 *If God (in regard of the substance) continued with the old Iewes, the Church administration, as well as the things to be administred, then is the forme of discipline described in the word, but the former is true, as appeareth by the particulars; for Priests, Pastors; for teaching Leuits or Doctors of the Lawe, Teachers; for Rulers of the Sinagog, Elders; for leuiticall lookers to the treasury, Deacons; for the Sanedorim, Eldership. Therefore the forme of gouernment is prescribed in the Word.*

IF by the worde (Substance) ye meane no other thing, but that we must haue Pastors, and Teachers, and gouernors, and some to loke to the treasure of the Church and to the poore and an Eldership to ende churches controuerties, in stead of priests and teaching Leuits, and elders and lokers to the Treasury &c. Such kinde of forme we continue still both with the olde Iewes and with the first planting of the primitiue Church, though not in the same manner of outward shew that they had. For without these and their Offices, the body of Christ cannot be thoroughly edified. But if by (Substance) ye meane, that all these offices must be in seuerall persons, and that in euery Congregation, in all the countries of Christendome, for euer, vpon after one maner and

ſubiect, both as touching the perſons in their equality & eſtimation of the worde, and in all the outwarde and politike rules of gouernment. This forme of ſpeache is neither commanded, nor to be proued neceſſary, either by the olde lawe or newe, but is left to the diſcretion of Chriſtian gouernors, as I haue declared before.

13 *Euery wiſe king that is carefull for his Subiectes, ſetteth downe lawes for the gouernment of the ſame, and will haue them tied to no other: But Chriſt is ſuch a king vnto his Church: Therefore hath he preſcribed lawes vnto his Church, &c. And conſequently, a certaine forme of gouernment is deſcribed in the worde.*

But euery wiſe king doeth not ſo binde the chiefe Iudges and gouernours of his Kingdom, to the litter of the lawe, but that they may doe many thinges at their owne diſcretion, ſo they haue reſpect to the ende and ſence of the lawe. Neuertheleſſe, Chriſt putteth not in the power of gouernours of the Church, to adde, or alter, or diminiſhe any of the lawes that he himſelfe hath made. But he hath geuen them leaue to gouerne thoſe lawes that hee hath commaunded, and to make ordinances for thoſe thinges that he hath not preſcribed, and to rule all in a decent and comely order.

14 *That which the Miniſters muſt teach the people to obſerue, is ſet downe in the worde; for they may teach nothing but that which is there, Math. 28. But they are to teach them to obſerue and be obedient to the particular forme of Church gouernment, therefore the particuler forme is ſet downe in the worde.*

I Answere, All that the Ministers must teach the people to obserue, is not set downe in the word: for the word hath not set downe any certayne forme of Church gouernment, to be vsed at all times, and in all Churches, but hath left that to the discretion of the Christian Magistrate, to set forth rules of gouernment by aduise of the Church, such as should be most conuenient for euery Church and Countrey. But the Ministers must teach the people to be obedient vnto such rules of gouernment as the lawes haue established, because the Magistrate must be obeyed in all things that he commandeth not against the word. Therefore all that the Ministers must teach the people to obserue, is not set downe in the word. The place alleaged by them out of Mathew, Teach them to obserue all that I haue commanded you, proueth nothing at all, but that the Ministers may teach somewhat else then is commanded them, so they teach nothing against that which is commanded them.

15 *Euery gouernment consisteth in the Gouerners, matter whereabout they are to be imployed, and manner of doing it. But in the word are described all these particulers. Therefore the word prescribeth a prescript forme of gouernment.*

GOd hath indeede prescribed both gouernours of the Church, and those things which are to be gouerned and done by them, as things without which the Church can not be edified: but the outward manner how the same should be done, is of no such necessity, and therefore the first two he hath commanded, and the other he hath left free to the chiefe gouernours, to order the same as time and occasion & place shall require. The first things he hath set downe in the Epistles to Timothy and Titus, to

1. Tim. 2. 3. 4. & 5. Chap.

1.Cor. 11 to the Ephesians, and to the Corinthians, giuing them
Ephes.4 as precepts to Timothy and Titus. But of the manner
Tit.1 how all those things should be done, he speaketh not one
1.Cor.14 word, leauing it free to all Churches; only he commandeth all such things to be done in a decent and comely order.

The three places of Cyprian I admit, but they seeme nothing at all to proue that the word describeth any outward forme of discipline in the Church, but speaketh of such doctrine and discipline as concerne faith and good manners. The first place is this: The Christian Religion shall finde, that out of this scripture rules of all doctrine haue sprong, and that out of this scripture haue flowed the rules of all doctrine, and that from hence doth spring, and hether doth returne whatsoeuer the ecclesiasticall discipline doth conteyne. And to proue that Cyprian here meant of such discipline and doctrine, as I haue here declared, the rest of that sentence doth testifie. And whatsoeuer (saith he) loue doth not confirme, is in all things frustrate, and of none effect: But loue hath respect rather vnto faith and good manners, then vnto an outward forme of gouernment of the Church: therefore he rather meant of faith and good manners, then of outward discipline.

The second Assertion.

No calling is lawful but that which is directly warranted out of the word to him that executeth it.

Although this word Directly be very strictly put in, yet truly I remember not any calling in our Church, but may sufficiently and directly inough be warranted out of the word. For albeit there may be reckoned

recited vp diuers names, which are not directly mentioned in the Scripture, as Archbishops, Archdeacons, Deanes, Chancellors, Officials, and some others, yet are they all included in the generall names of Pastors and Teachers, of Bishops, Ministers, or Elders, or else are within the compasse of helpers, gouernors, and such others, as Paule hath described in his Epistles to the Corinthians, Ephesians, and to Timothy and Titus. But if there be any vnprofitable member among them, that can neyther teach, nor gouerne, nor helpe some way or other, towards the building vp of the Church of Christ, I wish with all my heart that the same may be removed, and a more sufficient man put in his stead. The reasons to proue this proposition, are not worthy the answering, and might easily haue bin spared, because I thinke that none will deny the argument. Wherefore let vs see how they proue an Archbishop, or Bishop, to be a distinct Minister from others.

1. Cor. 12. Ephes. 4. 2. Tim. 3. 1. Tit.

1 *Those things that haue diuers efficient causes, are diuers: Our Bishops, and Ministers of the word, haue diuers efficient causes: for one is the ordinance of God, the other is the constitution of humane policie. Therefore they are distinct Ministers.*

IF ye can finde any Bishop that is not a Minister of the worde and Sacraments, then your reason might stande vpon some ground. But all Bishops be Ministers of the word and Sacraments, and as touching their ministerie differ not from other Pastors: But the authoritie of gouernment and ouersetting of many Churches, together with the maintenance for the same, is added to one and the same Minister: First by Christ, who hath made them successors in gouernment to the Apostles. Secondly

John 19. Rom. 13.

by the Magistrate, who hath affirmed the same gouernment to stand by a lawe, with consent of the whole church and Commonwealth. Thus the efficient cause of both is God, who hath ordained both the offices in one person. And perhaps in the worke of the Ministerie they be not distinct, but one and the same.

2 *A diuers forme maketh diuers things: The ministerie of the worde and the Bishops haue diuers formes: For their ordination in England is diuers: Seeing one L. Bishoppe may ordaine a Minister, but three must ordaine one of them: Therefore they be distinct Ministers.*

IT is not the difference of cerymonie, or circumstance in ordination, as to haue many or fewe Bishops present, that maketh a Bishoppe and Minister to be distinct Ministers: For as he was a minister of the worde and Sacraments before, so is he still, onely the Apostolicall charge of gouernment is added to the Ministerie, which maketh him a superior, but not a distinct Minister. Againe, if the difference of cerymonie or circumstance, should make a difference of the Ministers, then should those which in the Apostles time were ordayned by a whole companie of Elders, and others which were ordeyned by Paule alone, or by Titus, or Timothie alone, haue not beene Ministers alike: because the forme of ordeyning them, was not alike. But it is most certain that they were all Ministers alike, Wherefore, the difference of the forme doth not alter the ministerie of the persons. And consequently, our Bishoppes and Ministers doe not differ, but be all one as touching the ministerie.

The number of bishops that be present at the making of him a Bishop, more then when he was made a Minister,

for, is but a ceremonie of ordination, and proues for the greatest credite and testimonie vnto him, that he hath so great a charge of gouernment vpon him.

3 *Members of one Diuision are distinct one from another, The bishop and ordinary ministers be members of one diuision: For vsually the Ministers be deuided into Rulers, and them that be ruled, therefore they are distincte ministers.*

IF there be any Bishop that is not both a minister and also a Gouernour of the Church, this reason might seeme to be some what against such a one: But sith euery Bishop in his owne person is both a minister and ruler of the Church, & Bishop and minister be but one behoue mentioned, to argue distinction and consequently no distincte ministers.

4 *The things that haue diuers effects, are diuers in themselues one from an other, the bishoppes and other ministers haue diuers effects: For the one effecteth rule and gouernment, the other subiection and obedience. Therfore they are diuers and distinct ministers.*

A Bishop being both a minister of the worde, and a gouernour of the church, is bound to haue care of both the offices. But neither doth he effect obedience vnto gouernors properly as he is a minister, but as he is a subiect: Neither doth he effect gouernment properly as he is a Bishop, but as the gouernment is layde vpon him by the lawe, or by the prince: For a bishop being put in office by the prince, his gouernment ceaseth, and so in one person is both obedience and gouernment, and yet the one mi-

miſtration is not confounded in the other: Wherefore the Biſhop and minister being both founde in one perſon are not diſtinct, but one and the ſame.

5 *That that be imployed about diuers things, are diuers one from an other: The Biſhop and the ordinary miniſters be imployed about diuers things: For the one is exerciſed in the generall vew of many congregations, and the other in the particular direction of one. Therfore they be diſtinct miniſters.*

THe office of a Biſhop, as he is a miniſter, is to miniſter the ſacraments and other diuine ceremonies and ſeruice, to preache the woꝛd, to be inſtant in ſeaſon and
2. Tim. 4 out of ſeaſon, to improue, rebuke and exhoꝛte with all paꝛience & doctrine: But as he is a gouernoꝛ, he muſt ouerſee and viſit all the Churches vnder his charge. And theſe things may a godly man doe without confounding the one office with the other. Wherefore both theſe offices being exerciſed by one and the ſame man, they be not diſtinct miniſters, but one and the ſame miniſter.

6 *That which is perpetuall, and that which may be taken away by men, are diſtinct one from another: The office of Miniſter is perpetuall, Epheſ. 4. and the Biſhops office may be taken away: Therefore they are diuers and diſtinct Miniſters.*

AS touching the offices of miniſter and biſhop, they are both alike perpetuall, and muſt continue in the church foꝛ euer. Foꝛ as well the Apoſtolicall gouernment, as miniſtration of the woꝛde and ſacramentes muſt be perpetuall in the Church. The ſubiectes indeede oꝛ perſons

of both, may be deprived as sin, and therefore that perpetual, but the offices them selues must continue for euer. Howbeit if it might be proued, that both offices were not of like perpetuity in Persons, yet vnlesse it could be in like manner founde, that where one is a bishop, he is not then also a minister of the word and sacraments, a Bishop and minister cannot be distinct. Wherefore a Bishop and minister being one & the same person, must of necessity be one and the same minister.

The third Assertion.

That the name of Archbishop, and also the office, is contrary to the Word of God.

THe reasons whereby they would proue it vnlawfull to attribute the name vnto any man in the Church, are these.

1 *No man may haue the name giuen him that is proper to our Saviour Christ, but the name of Archbishop is proper to our Saviour Christ. Therefore no man may haue the name of Archbishop giuen vnto him.*

1. Pet. 5. 4
Heb. 13. 20
Heb. 12. 2
Acts 3, 15 & 31

IF by Archbishop they vnderstand the prince of Pastors, or the great Shepheard, or the Bishop of our soules, or vniuersall Bishop; in that sense there can be none called Archbishop, but Christ Iesus, that good Shepheard, which gaue his life for vs. But if by Archbishop, be ment no other but a chiefe Bishop of a prouince, appointed for policy sake in the outward gouernment of the Church, the better to preserue vnitie, as Titus and Timothy in the Apostles time, and many other great Bishops in the next age after them, and as those which we call Archi-

[illegible]

Iohn 10 Pſal. 82

[illegible] And I ſayd yee are Gods: How much more then may the name of Archbiſhop be uſed as it is, being only giuen for the diſtinguiſhing of degrees and gouernmẽt, that all things might be done in the moſt decent and comely order, and for the edifying and building vp of Chriſtes Church, and preſeruation of the same in vnity. No attribute inferior vnto any mortall man (the name of King of Kings, or Lord of Lords, or Archbiſhop of Biſhops, or God of Gods, or ſuch like, which names are proper and only proper vnto God and no other, were horrible blaſphemy. But the other name of Archbiſhop, is euen vs but the name of an office in the Church of God, and is but an humble ſeruice to the chiefe Magiſtrate, and he muſt make an account vnto God, and him, for all that he doth: and it is lawfull for euery one (if neede require) to appeale from him to the chiefe Magiſtrate, or his Counſell: for he may do nothing but according to thoſe lawes and rules which are preſcribed him. And therefore (ſay ſe that ſome men, in ſome reſpect, may lawfully [illegible] the name of Archbiſhop giuen vnto them, without any offence of the word of God.

The places quoted for this matter, are nothing againſt this that I haue ſayd. For thoſe two, the 1. Peter 5. 4. and Chriſt the 130 to the Hebrewes, wherein the firſt, Chriſt is called [illegible] the Prince of Paſtors, and

in

1. Pet. 5. 4

Theophilact. in Heb. 13.

Anselmus in Heb. 13

2 *If the name Pope be therefore odious because of that Antichrist who is entituled therewith, then must also the name of Archbishop when it is ascribed vnto any mortall man; forasmuch as it is a title of a speciall member of Antichrist: But the former is true, as in M. Whitgift pag. 300. Therefore must the later be true also.*

THose names are odious to euery good Christian, whose subiects or persons he iustifieth to the Church of Christ,

as

as the Pope and power which he vsurpeth is. Wherefore we doe not therefore hate the Pope, because he is called Pope, or Archbishop, or Bishop, or such like, which are but names of dignities and degrees in the Church: But we therefore hate him, and account him for very Antichrist, because of the vniuersall power that he challengeth, not only ouer all other Bishops, but ouer all Christian Kings and Princes: and that he assumeth to himselfe in his owne right, the whole office of Christ. All which vnlawfull and vnnecessary power, if he would resigne, and would limit his gouernment within the precincts of his owne Prouinces: if he would teach nothing but true and sound doctrine, and cleanse his owne Churches from all superstition and Idolatry, and so become an humble Minister of Christ, and a faithfull Bishop and ouerseer of his flocke, directing all things in a comely and decent order, as should most tend to the edifying of the Church, we would be so farre from hating him, for being called either Pope or Archbishop, as we would rather adde reuerent titles vnto him, then take any frō him, And because of the antiquity of that seate, we would yeild him one of the chiefest places in the Church, and giue God thanks in his behalfe: wherefore this can be no cause why the name of our Archbishop should be odious vnto any. Now let vs see why the office of Archbishop should be vnlawfull.

Reasons why the office of an Archbishop should be vnlawfull

3 *Euery Ministery that is lawfull, must be of God: The office of Archbishop is not of God, because he is not described in the Word; and themselues confesse, that he is of humane pollicy. Therefore the office of an Archbishop is vnlawfull.*

God

God forbid that every office should not be of God, that is not described in the word, for then should all the offices of the Civill state, and of the Common states of this Realme, be unlawfull, and many offices of the Justices, and offices of Lieutenants, and Majors, and Provosts, and Constables, and an infinite number of such other, not be of God, because they be not described in the word. Neuertheless, if we meane truely as touching Ecclesiasticall offices. All offices that are derived from lawfull authoritie (being not against the word) be of God because God hath given libertie unto Churches, and Christian Magistrates, to ordaine all such offices as shalbe mete for the outwarde government and direction of the Church. Among which is the office of an Archbishoppe, and therefore of God. Albeit the very office of Archbishoppe is also to be found in the word, even in the persons of the Apostles themselues, and of Titus, and Timothie, and of some others, as may appeare in diuers of the Epistles: and therefore more effectuely lawfull. But if it were not there to be found, yet is it very agreeable to constitutions and order in the Church, and very necessarie to preserue the vnitie of the whole church within this excellent kingdome.

4. *That Ministerie whose originall is vnknowen, hath no warrant from Gods word, and consequently vnlawfull. The originall of the Archbishoppe is vnlawfull, Therefore, &c.*

THere is no ministerie in the worlde (as I haue said) that is not done against the word of God, but hath warrant enough out of the worde, and consequently is lawfull, though it be not plainely expressed in the worde, nor the Originall thereof knowen. But the ways vn-

knowen that the originall of this office of an Archbishop is the more likely it was erected either by Christes owne institution, or else by his Apostles, who were the head Bishops then selues of prouinces. Neither let us stande so much vpon names and Termes, as vpon matter and truth. For not only the Apostles were the head Bishops of prouinces, but Titus, Timothy and others (as I said before) succeded them in the Apostolical charge and directed many, both Elders, and Bishops. Wherefore the Originall of an Archbishops office is knowen well enough, howsoeuer the name of Archbishop did first spring vp.

5 That office which is needlesse in the Church, is also vnlawful to be exercised in the same: the office of the archbishop is needles, for the ministery is perfect without it, as the Apostle proueth Ephes. 4.13. Therfore the office of an Archbishop is vnlawfull.

IF the office of an Archbishop be needlesse, then is also the office of a minister and a gouernour needlesse, and then is it needlesse to haue such as should preserue vnitie: For an Archbishop is both a minister of the word and sacraments, and he is also an ouerseer, or gouernour, and must loke that vnitie be kept among the brethren, and schismes in the church forbidden and punished. And as there was a chiefe pastor or Bishop within euery Christian citie in the primitiue time, to espie ouer the rest of the ministers, both within the citie and there about: so is it very needfull in this great kingdome, not onely to haue head Bishops to ouerloke the particular pastors of small churches in countreyes, but it is also most necessarie, that euen those bishops also should haue some one in a whole Province, to se into their doings, as he also hath the supreame magistrate to watch ouer him. And thus all

things

things in the church being done in a comelynesse, God shalbe well serued, and his church thoroughlie edified: And so the office of an Archbishoppe is very necessarie in this Church of England, and therefore lawfull to be exercised.

And as for the place of the Apostle to the Ephesians, if they will alledge that for any proofe that the ministery is perfect without an Archbishop, then will they ouerthrow their Elder, and their Deacon both at once. For there the Apostle maketh perfect the number of Saints, with the ministeris of the Apostles, Prophets, Euangelistes, Pastors, and Teachers, without naming either Elder, or Deacon for the purpose: Wherefore the Archbishop being of the number of those foure ministers, is stablished by the same testimonie, and their argument disproued. Ephes. 4. 11.

6 *If all the gifties needfull for the perfecting of the church be appropriated vnto other Ministers, then is his ministerie vnlawfull: But all the needfull gifties are appropriated vnto Pastors, Doctors, Elders, and Deacons, whereof he is none: Therefore he is vnlawfull.*

I Answere if it can be shewed that an Archbishoppe is no minister of the word, or that he neither feedeth the flock, as a pastor, nor teacheth them as a Doctor, nor ruleth them as an Elder, then is he none of those ministers that should build vp the church, and therefore needlesse in the church: But if the care of al the churches within his province doe rest vpon him, if he spare no time from building of the church, either by preaching, or by ministring the sacraments, or by ouerseeing, gouerning or feeding the flock: then is he not only a pastor, a teacher, and a gouernour, but he is also a true successor of the Apostles, and so most of the gifts that bee needefull for perfecting of the 2. Cor. 11.

Church, are appropriated vnto him: Wherefore the ministerie of an Archbishop is lawfull.

7 *That office is vnlawfull which none may lawfully gene: But none may lawfully bestowe the office of an Archbishop, bicause none can gene any new gifts to adorne him withall: Therefore his office is vnlawfull.*

HE that gaue the office of a Bishop gaue also that of an Archbishop: for God gaue both the one and the other, and the Magistrate hath confirmed the authority of both, and they are all one, saving that more authority is added to the one then to the other for preseruing of vnity. Neither needeth an Archbishop any new gifts more then a Bishop. For he hath the gifts of teaching, and feeding, & exhorting, and explaining of the scriptures, which is prophesying, and interpreting of the tongues, and gouerning with wisdom and discretion, and preserving the Church in vnity: All which things serue to the edification of Christ his bodye. Wherefore being lawfully called by such meanes as is prouided in that behalfe, his office is lawful, and this church of ours may not be destitute of the same.

Hieron.

8 *If the office of an Archbishoppe be lawfull, then it is either in respect of his excellencie aboue other men, or the place whereof he is aboue other places: But neither of these haue euer bin, neither hereafter can be: Therefore that office is vnlawfull.*

THe lawfulnes of an Archbishoppes office standeth neither in the excellencie of the diuine person aboue other men, nor of the place superior perse, aboue other places.

places, but in the lawfull calling of him to that office, and in the ability of the person to execute the charge committed vnto him. And perhaps many others in a Kingdome & Church may be found, of the like gifts and vertues to be chosen if neede require. But God hath otherwise determined, and ruleth in the heart of the King, to make choyse of such a one, of whose wisedome and knowledge he hath had long tryall and experience, and whome he knoweth to be indued with such gifts as are necessary for edifying of Christes Church. Wherevnto the office of an Archbishop is lawfull, if the person be lawfully called, neyther is Caluin, nor Peter Martyr (specially) of any other mind, if the Reader rightly vnderstand their meaning.

The fourth Assertion.

THat euery Congregation ought to haue Elders to be assistant vnto the Ministers in the gouernment Ecclesiastical.

1 *That which the Apostles established in euery congregation, ought still to continue, seeing the Church must be ruled by the same Lawes that it was ruled by then: But the Apostles established Elders in euery congregation, Acts* 14.23. *which cannot be vnderstood of preaching Elders only, considering that the scarcity of the was such, as Paule was constrayned to send Timothy and Titus to great Cities which he could hardly spare, (as he often testifieth.) Therfore there ought to be such Elders, as are only to assist in gouernment in euery congregation.*

NEyther did the Apostles establish in the congregations any such Elders to be assistants vnto the mi-

misters, and yet to be no Ministers themselues, (as these men will) neyther if they had, are we bound to follow perpetually that example, vnlesse the word had giuen vs a prescript commandement for the same; for this is a part of the outward gouernment which is left free vnto all Christian Churches and Magistrates, to take order therein. But that all the Elders, which the Apostle speaketh of, aswell in the 14. of the Acts, as in
Acts 20,28 the 1. Timoth. 5. and in a manner else-where, were all one with Pastors and Ministers of the word of God, very plainly appereth in sundry places, namely, in the 20. of the Acts: for he sent for the elders of the Church of Ephesus vnto Miletum, where after he had instructed the in many things, he had them take heed vnto all the flocke, whereof the holy Ghost had made them ouerseers, to feede the Church of God which he had purchased with his own bloud. And though all Elders that were ordeyned in euery Church, were not perhaps Preachers, because of the necessity of the time, yet were the rest at the least wise Ministers of the Sacraments, and other diuine seruices, to supply the want in great congregations. Wherefore there were then no such lay Elders to assist in gouernment, but they were all Ministers, and were all vnder the gouernment eyther of the Apostles themselues, or else such as the Apostles appointed Bishops to ouersee them; and consequently, none such ought to be in euery Church.

2 *Those which God hath ordayned to helpe forward the building of the Church, ought to be in euery congregation, vnlesse it may appeare, that some congregation needeth not so much helpe as Christ hath appointed: But Christ hath ordayned Elders in the Church, for*

the

the helping forward of the building of the Church 1.Cor. 12. 28. Therefore such Elders ought to be in every congregation. 1.Cor.12.28.

Such Elders or Pastors as Christ hath ordayned to be in euery congregation, those must be in euery Church, and that of such number and quality, as the necessity of the time shall afford, and as the greatnesse of the Church shall require: but that euery Church must haue in it a number of gouerning Elders without aptnes to teach, such as these men imagin were appointed by Christ: and that to continue in all places for euer, there is not one saying in the scriptures to proue the same. And y Church may very well be gouerned, as it is, without them. Wherefore such Elders as they speake of, must not be in euery congregation. The place to the Corinth. which they cite, speaketh generally of the gouernors, without naming of one kind or other.

3 *That which being wanting, the body cannot be entire, the same must be in euery congregation: But the Elders can not be wanting if the Church be an entire body, Rom. 12. 8. which euery congregation should be, Rom. 12. 4. Therfore there ought to be such Elders in euery congregation.*

The whole Church vniuersall, is *Homogenium*, whereof euery part of the same, great or small, be it a Kingdome, a Common-weale, a Prouince, a City, a parish, or a houshold, is euen as the whole, so long as euery such particuler Church is vnited to the whole by faith, and participation of the Sacraments, and other Church seruices in the gouernment of the visible congregation: so that

that whatsoeuer Church hath a Pastor in it, and the dayly ministration and exercise of Religion, is an entire body by it selfe, and needeth no such Elders as they here meane, which should be but certayne Lay men with government, only to assist the Minister not being apt themselues to teach and minister: for neyther did the Apostles in any part of the Scriptures ordeyne any such Elders without ministration, neyther haue we mynde of them in any Church of ours. Wherefore no such Elders as those must be in euery congregation.

4 *If the Word of God doe describe such Elders in the Church, then ought they to be in euery congregation: which is cleere by this, that euery congregation hath need of them as well as any: and that euery congregation must haue all the other officers of the Church, and that euery congregation is of equall dignity in the body of Christ: but the word of God describeth vnto vs such Elders* 1.Timoth.5.17. *Therefore they ought to be in euery congregation.* 1.Tim.5.7

The Word of God describeth no such Elders, as those men do here imagin, that should haue nothing else to do but to gouerne for a time, and not to teach: sure the Apostles ordeyned no Elders but those that were apt to teach: and of such Elders hath euery congregation some, some Church more: some fewer, according to the greatnes of the same. But of gouerning Elders, euery particuler Church hath not néede; for the Churches be already gouerned by the same kinde of Apostolicall gouernment that the Apostles themselues sometime vsed, and afterward ordeyned in Titus, Timothy, and others: wherefore such gouerning Elders as in this Assertion be

be brought, ought not to be in more consideration

The place of Scripture, which they alleage for the proofe of their opinion, namely, The Elders which gouerne well, are to be counted worthy of double honor, especially those which labour in the word & teaching, 1. Tim. 5. 17.

serueth nothing at all to proue the Elders whiles they meane, that should haue only gouernment in the Church, and no other thing else to do; because the Apostle (as I sayd) ordeyned no Elders but such as were apt to teach, neither is the measure of the gifts of the holy Ghost in all alike. For of him to whom much is geuen, greater things are expected. And the labours that Paul did about preaching of the Gospel, being compared with the labours of other men, we shall se how much more worthie of honor he were, then others that laboured lesse. And so likewise of Bishops, and Elders. For some, in respect of labour, are incomparable beyonde others, seeing some sorte geue themselues to ease and quietnes, nor will scarce steppe a foote from home, to labour in Churches abroad, no nor yet take any great paines with teaching them that be at home: But there be others that doe not onely teach their flock but labour to aduance the Gospell in many places yet, by their learned labours and studies they instruct the whole Church, not onely for the time present in their time, but for all ages after: gaining no paines, though their owne health, and life it selfe be endangered thereby, and their goods consumed withall. And such be those Elders which the Apostle here meaneth to be worthy of double honor, without making any such distinction of Elders, as the aduersaries vngroundly affirme, that some were Elders that had gouernment only, without being Preachers, and others to be Elders, that were both gouernours, and did labour in the word and sacraments. Neither stoode the sense of this place of Paul so, that the greater, and more painful

labour after them we take to their calling, the greater honour must they be counted worthy of.

The fifth Assertion.

THat there ought to be an Eldership in every Congregation, consisting of a Pastor, a Doctor, and Elders.

1 *Whatsoever Christ hath ordained as a meanes to keepe men in obedience to the Gospell, that same must be in every Congregation: For particular men are in particular Congregations. But Christ hath ordained the Eldership for that ende, Mat. 18. 15. &c. Where Christ saith, Tell the Church, that is, Tell the governours of the church: Therfore an Eldership must be in every congregation.*

IF Christ ordained any number of Eldership, in some place, upon some occasion to governe a church or Churches, and to keepe them in obedience, even so also upon other occasions at other times, and in other places, ordained a Bishop alone to governe. Neither are the examples of governing by an Eldership so frequent in the Scriptures, nor their authority so large, as the same of a Bishop. Howsoeuer the case stand, we may not by vppeish contrariement become all Churches for ever, and in all places to any one government of either of them both, but doth leave that vnto Churches and Christian magistrates to provide as should be most convenient for all times and places, to chuse such kinde of government as should be most fit for the state wherein they be. Wherefore it is in the choise of Churches and Christian magistrates whether

whether there will haue an Elder ship in euery parish, consisting of a Pastor, a Doctor, and Elders, or whether Elder ship to gouern the same Church: Or else to be ruled Ecclesiastically by the lawes examined by the same at the direction of a learned and Godly Bishop, with the helpe of those that he assigneth vnto him.

As touching the place of Mat. 18. 18. Tell the Church: which is brought for the authority of this assertion. It is a generall speche, and prooueth nothing at all, that the gouernment of euery particular Church must be done by an Elder ship, and the same Elder ship to be a Pastor or Pastors, a Doctor, and Elders. Wherefore (Tell the Church) is as the most interpret it: Tell those that haue the gouernment of the church. Or as Theophilact will, tell his fault openly in the pulpet: That as Hierom saith He that might not be saued by shame, might yet be saued by checks and rebukes. Theophilact. in Mat. 18. Hieron. in 18. 15

2 *Where all sortes of Elders ought to be, there must also the ioyning of their offices be in one for the good of that congregation, ouer which they be placed: but all sorts of Elders ought to be in euery congregation. Therefore there must be an Elder ship in euery congregation.*

If ye meane, All sortes of Elders in respect of the ministerie of the word and sacraments, euery parish Church be it neuer so small, may haue the same, if it haue but one lawfull Pastor. For all the 3 names, Pastor, Doctor, and Elders, are but one minister. But if ye thinke of an Elder ship of three seuerall persons: One to be a minister of the sacraments, an other to teach and apply the scriptures, and the third to be a lay man, or a gouernyng Elder: and these to ioyne in one gouernment: That is not founde to haue ben, nor not in the first planting of

Churches, made lawfull vnder a Christian Magistrate: called by authoritie from God, and vnite of the Church appointeth such kinde of Gouernours, as y place doth require, and as may best serue to the glory of God, and to a comely and decent order in the church. And therfore, no particular congregation must haue any Eldership, or particular gouernment by it selfe, vnlesse y same come from the authoritie of the Magistrate, or those, who may by lawfull authoritie allow the same.

2. If no particular congregation haue greater priuiledges geuen them vnto by the word then others haue, then must there either be no Elder ship at all &c. Or else it must be in euery congregation. But euery congregation is of like priuiledge (which appeareth by this that it is a perfect body of it selfe) Therfore &c.

IF there were any particular congregation, hauing a speciall forme of gouernment by any kinde of Eldership then is vsed generally in this Church, so the place haue any warrant, or authority for the same, warranted by the Magistrate or lawes of the Realme. It is vnfruitfull by the worde of God: Because the ordering of all externall gouernment is left free vnto the Church, and Christian Magistrates, to deuise that which shalbe most fit for euery place, the same being not against any commandement of the Scripture. Yet be it, I know no such authoritie geuen to any one place more then to an other, but all places are directed by one and the same scripturall gouernment, and lawes of the Church. Therfore no Eldership without such an authority to allow the same, could be in any congregation.

If

4. If Christ be the Author of the Eldership, and left it by the Apostles to be established in the Church, then is it perpetuall. For his commission given to the Apostles, is to be observed to the end of the world. But Christ is the author of it, as appeareth both by the giving of gifts for the particuler members thereof, and the whole body of it; as also in that the Apostles did establish it in the Church, who went not from their commission, 1. Cor. 12. 12. Therefore the Eldership is perpetuall. 1. Cor. 12. 12.

THe Eldership was not ordeyned by Christ and his Apostles, to any such end, that it should continue for ever in all Churches, for then should either the same have bin absolutely commanded, or no other kind of government in the Apostles time used but it. But beleeve that it was not commanded, we have no plaine example, that any Eldership was then any where used, without the direction of some Apostles, or their fellow labourers, or else of some Bishop ordeyned by them, except that Eldership that was in Jerusalem, where also 3 Apostles themselves, even the Disciples of Christ, were the 1. Cor. 12. Rom. 12. Ephes. 4. brethren, except there the particuler gifts promised may be for a company of Elders to governe, but they were given for the building up of Christes Church in the worke of ministration, by what kind of government soever the same should be. And as for establishing of this government in the Church in the Apostles time by an Eldership more then by any other government, that was so farre from the meaning of the Apostles, as the same being done but of necessity at the first, came in a manner to be out in that age, by the Apostolicall government that was committed to Bishops, such as Timothy, Titus, and others. Wherefore the Eldership is not perpetuall.

¶ *The same warrant that is in the word of God to have an Eldership in one place, is a warrant for it in all: for the word of God tyeth it not to churches in cities, but indefinitely to the church: but there is warrant for it out of the word to be some where: As appeareth by this, that the apostles had it, and make mention of it. Therefore it must be in every congregation.*

By the same reason it may be sayd, that since the word of God hath given warrant for a Bishop to have the Apostolicall charge of government in the most places, at the first establishing of Churches: therefore it must be so of necessity in all Churches of the world for ever: and then must all those Churches which have Eldership, alter their forme of government, and Bishops must be put in the stead of them: howbeit, this nedeth not, neyther is there a commandement for any of both. And the sundry maners of government which the Apostles themselves vsed in the first times, by reason of sundry occasions, sheweth, that the thing is left indifferent to every Church and state to take other rules, as shall be most convenient for the same: and therefore without Canonicall authority from the Christian Magistrate and state, there must be no such Eldership in any congregation.

¶ *If the causes why Christ would have an Eldership in his church be perpetuall, then must also the thing it selfe be perpetuall: but the causes be perpetuall, which be to governe the church by the rules of his word, and that Ecclesiastically: Therefore the Eldership is perpetuall.*

If God would have had his Church perpetually governed, either by a company of Elders, according to

those

thofe particuler examples of gouernment which be found in his word, then would he haue giuen expreſſe commandement for the ſame. But he neither gaue commandement eyther for the one or the other, but left it vnto all Churches, and Chriſtian Magiſtrates, to do that which ſhould be moſt conuenient for the time and place, vnder this generall rule, namely that all things ſhould be done in a decent and comely order: wherefore the Eldership is not perpetuall.

7 Whatſoeuer is the commandement of God once deliuered by him, is neuer againe repealed, and to be acknowledged of euery ſpirituall man, the ſame is to be receyued by the church of God to be perpetuall: but ſuch is the gouernment of the church by Paſtors, Doctors, and Elders; as appeareth in that they are all mentioned in the inſtitutions of S. Paule 1. Cor. 14. 37. Therefore the gouernment of the church by an Eldership, is perpetuall. 1. Cor. 14. 37

I haue heard often before, and it muſt be ſtill prooued, that the names of Paſtor, Doctor, and Elder, are but diuers names, and one office; and they muſt be continually in the Church, becauſe the Church can not be ſtored without them. But what doth the naming or hauing of theſe in the ſcriptures proue, that the Church muſt be perpetually gouerned, by a certayne and preciſe company of them, or that there is any commandement giuen in the ſcriptures for the ſame: wherefore ſuch a kind of gouernment is not perpetuall, becauſe in the ſcripture it is hardly to be found at all, much leſſe any where commanded vnto all. 1. Tit. 1. 1. Pet. 5. 1. Timot.

And as touching the place alledged out of the 14. of the 1. to the Corinthi. If any man be a Prophet, or ſpirituall,

nicall, let him knowe, that those thinges that I write, are the commandements of the Lord. I also affirme, that all those that be spirituall understand, that I write nothinge, nor any where else, saue onely as I am ouercome by such an Elder ship as the text would haue, but euen in the same place, willeth all thinges to be done decently and in order, and therefore no commaundement for this matter is there to be found.

3 *That whose seuerall parts is perpetuall, and which hath perpetuall giftes giuen for the furnishing thereof for euer, that same must needes be perpetuall. But the seuerall parts of the Eldership, as Pastor, Doctor, and Elders, be perpetuall, therefore the Eldership is perpetuall.*

HOwsoeuer the names of pastor, Doctor, and Elder, may seeme to differ, yet in the Scripture there is no such deuiding of the offices into seuerall persons, but he that is a wise and learned Pastor, may also be a good teacher and gouernour. Wherefore seeing the giftes be perpetuall, it is certaine, yet is not the gouernment by an Eldership of all those giftes in seuerall persons any more necessary as perpetuall: because both the Church may be perpetually gouerned without such an Eldership, and that the scriptures haue not commaunded that kinde of gouernment to be perpetuall. Therfore such an Eldership is not perpetuall.

9 *What ende is grounded vpon the generall rules and commaundements of the Scripture, is perpetuall. But the gouernment of the Church by the Eldership is such. Therefore the gouern-*

ment

ment of the church by an Eldership is perpetuall.

If all that is grounded vpon the generall rules of the Scripture be perpetuall, then must the gouernment which we haue in the Church of England be perpetuall, as well in respect of the Officers, as other things. For all the Officers are either Pastors, or Teachers, or Gouernours, or Helpers, or such like: and all the orders tende vnto that ende. And whatsoeuer is done in the frame of the gouernment, is squared by the generall rule of comelines and order in the Church.

Besides this, we haue the Apostles warrant for our Gouernment by Bishoppes, no lesse, but more then they haue for theirs, or any other gouernment by an Eldership. Yet for all this, the account not our gouernment by Bishops so very necessarie and perpetuall, but that it may in some points (vpon some great occasions, and by consent of the whole Church) be altered, without breache of any commaundement in the Scriptures. Wherefore, much lesse can this Eldership of theirs be perpetuall.

10. Whatsoeuer manner of Gouernment hath sufficient power, and that from God, to begin, continue, and strengthen, both the Gouernours, and the church, in their callings, and the people in the course of obedience vnto Christ, that same is to be perpetuall: But such is the gouernment by the Eldership, as appeareth by this, that the Apostles vsed no other: Therefore the Eldership is perpetuall.

It is not the manner and forme of gouernment, whether it be done by many, or by some, that hath of sufficient power to begin, continue, and strengthen the Gouer-

nours and the Church in their callings, or the people in their obedience vnto Christ: But it was the spirite and mightie power of God, that wrought in men by the direction of the Apostles. First by their preaching, and then by the signes and wonders shewed by them, and lastly by the preaching, teaching, and good gouernment of other learned and godly Pastors and Bishoppes. Much lesse could such an Eldership (that either was not, or continued but a little time, or if it were, did nothing of them selues without commaundement and direction, either of an Apostle, or some other Bishopp appointed to ouersee them) bring any of these great matters to passe.

For whereas it is said, that the Apostles appointed no other gouernment of the Church, that is plaine otherwise: For after they had once planted Churches, there was neuer any such Eldership spoken of: but the Apostles gouerned (as I haue here said) by themselues, or by their fellow labourers, till men of sufficient knowledge were growne vp: And then they ordeyned Bishops ouer euery Prouince, and great Citie where the worde was taught: as Titus, Timothie, Epaphroditus, and others. Wherefore this Elderships of theirs must not be perpetuall.

11 *That gouernment which the* 12 *Apostles and Paule before they consulted together did vniformly agree in, the same must needs be of God and consequently perpetuall, vnlesse the repealing thereof doe appere. But such is the gouernment by an Eldership. For all the Aduersaries therof confesse that it was in the Apostles time, therfore it is perpetuall.*

IF there had bin any gouernment of the Church agreed vpon by the Apostles to serue for a present necessitie of

the time, the same was not to be followed at all times, vnlesse a commandement therof shall follow: Agayne, we finde not in the scriptures any such gouernment concluded vpon, much lesse commanded by any of them, but lastly of all, that the Church should be gouerned by a certen number of seuerall callinges of men, as Pastor, Doctor, and Elders. There were indeede Elders, chosen in some congregations which also were pastors. How beit we do not confesse, as these men would, that there was in euery congregation a company of Elders, which had gouernment: Nay yet that there were in those places any other Elders, but such as were directed either by the Apostles them selues or by other chefe Bishops, such as the Apostles appointed: neither yet was that gouernment or any other so established, but that it should be free for Christian magistrats, when they were, and being members of the Church of Christ, to take order by statute of the Church for externall gouernment, euen as within their owne dominions. So the gouernment by an Eldership, being neither agreed vpon nor commanded by the Apostles to be perpetuall, but left free to Churches and Christian magistrats, there is no necessitie that the same should be any where perpetuall.

12 *What soeuer hath the same grounde that the preaching of the worde and ministration of the sacraments haue, the same is perpetuall. But such is the gouernment of an Eldership: For it is grounded vpon the cõmandement of Christ and practes of the Apostles: Therfore it is perpetuall.*

The gouernment of the Church by such an Eldership, as they meane, is neither grounded vpon the commandements of Christ, nor yet vpon the practis of the

Apostles (as is preaching and minister) under the Sacraments. For neither doth it command, nor yet doe the Apostles practise it, especially by a body compounded of seuerall functions, as a Pastor, a Doctor, and a certaine Laye Elder, or Elders. But if euery government grounded vpon the commandements, or practise of the Apostles be perpetuall, then is ours perpetuall: for it is grounded vpon the commandement of Christ, being ordained by the rule of commandement, described in the word, and is according to the practise of the Apostles. For they themselues gouerned as chiefe Bishops, and they ordeyned Bishops, such as Titus, Timothie, and others, to gouerne the Churches, and the Elders also: And yet neuertheleſſe is not our Gouernment, nor any other, being not commanded, so perpetually necessarie, but that it is in some respects subiect to alteration, vpon some great and weighty cause. Therefore much leſſe is this gouernment by an Eldership perpetuall.

13 *That which had the like grounds to be perpetuall, that the Apostles Prophets and Euangelists had to be for a time, the same is perpetuall. But such is the gouernment of the Church by an Eldership, which appeareth by this, that they are therfore ceased, because their gifts of immediat calling be gone, and the gifts of these ioyntly and severally doe remaine: Therefore it is perpetuall.*

IF the supposed Eldership which they speake of had bin in the Apostles time, yet hath it not y like reason to be perpetuall, that the Apostles, Prophets and Euangelists had to be but for a time. Because these gifts of immediat calling, must cease immediatly by the death of them that had

had them, and could not be transferred unto others. But these gifts may be and are perpetually in others, aswell as in a company of Elders: wherefore unlesse that these gifts should cease, together with the ceasing of such an Eldership, as the other did by the death of those persons, there is not the like necessity that this Eldership should continue, as there was that these immediat callinges should cease. Wherefore the reasons are not alike, and consequently the Eldership is not perpetuall.

14 *Whatsoever is the perpetuall and ordinary remedy to cure diseases of the church, and strengthen the health of the same, that is perpetuall: but such is the government by the Eldership, as appeareth by the necessity and profit of the severall offices thereof. And of this, that we are still to observe in causes of extremities, Tell the Church, Matth. 18. 17. Therefore it is perpetuall.*

BE there any remedies, that this Eldership can minister to the diseases of the Church, that the present government of the Church of England cannot also minister and procure, much better then that Eldership, the state of the Kingdome and Common-weale being as it is? Have we not godly and learned Pastors, to tell the people of their sinnes, to lay the judgements of God before them if they amend not, to exhort them unto repentance and godly life, to explane unto them the hard places of the scripture, to put their dull soules in remembrance of the benefits of Christ? have we not those that do teach sound and sincere doctrine, and do daily confute the adversaries of the Church? have we not also Governors of the Church to correct the insolent manners of all

sects of people: finally, have we not assemblyes of Elders and Governors together, to see that all things be done in a decent and comely order, and to suppresse all schismes and discords that arise in the Church, and to provide by all meanes possible, that peace and unity may be preserued in the same? Besides this, haue we not godly Magistrates to assist and compell with the sword all those, that be obstinate and will not amend. And notwithstanding, now that al this latter part that belongeth to outward gouernment, hath warrant both from the word it selfe, and from the supreme Magistrate, yet is not the same so very necessary, but that some part thereof which concerneth the forme, may be altered, vpon great consideration and aduisement, and by consent of the whole Church and supreme Magistrate, from whēce it receyued authority before, and therefore is not of necessity perpetuall, much lesse is the gouernment by any Eldership perpetuall, but especially of this kind of Eldership which they meane.

15 *That gouernment which was in the Church appointed by God vnder the Lawe, and continued in respect of the substance by Christ and his Apostles, and bettered (in respect of the accidents) by them, that same is perpetuall, as appeareth in the 12. reason of the first Chapter. Therefore it is perpetuall.*

IF by the substance of that gouernment be meant teaching, and teaching and gouerning of the congregation, and looking to the poore, and a Seigniory or Synedrium to discide Church controuersies, we haue all these things already in a more plentifull manner, then they had, and these must be perpetuall. But if this substance be taken

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to the accidents of gouernment by an Eldership of diuers persons, euery one of a seuerall gift; such substances and accidents we admit not, for neyther do we find them in the Scriptures, nor if we did, yet are they perpetuall vnlesse they were commanded. Wherefore this Eldership is not perpetuall.

16 *If there be any reason why this gouernment should be alterable, being once set in the church by Christ, it is in respect eyther of the extraordinary offices ceased, or the addition of the Magistrate: but not of the former, because the church had neuer any neede of extraordinary gifts, but God hath giuen them, and so will he euer: nor of the latter, for the Magistrates office is to defend the building of the church by that order which Christ hath set downe, and not to alter any thing thereof. Therefore it is perpetuall.*

IF euer this gouernment had bin in the Apostles time, as they suppose that it was, yet is it not altered by vs, because we neuer had it. Neyther if we had it would, is it alterable in respect of a Christian Magistrate absolutely, but because it is not so agreeable to the state of our Country, as that which we now haue: and the same being not commanded by the word, but the gouernment left free to all Churches, and Christian Magistrates, to chuse such kind of Gouernors as shall be most conuenient for their state; we should be driuen (I say) to refuse the gouernment by an Eldership if we had it, to receyue that which we now haue vnder the moderation of Bishops, being more conuenient for vs. And therefore no manner of Eldership especially this we do find lightly to here so much vrged, can be iustifyed perpetuall in any place,

but

but especially in this Common-wealth and Church of England.

17 *Either this Government is best and perpetuall, or else there is none: and so Christ should be thought to have left his church without a government; which is disproved in the 7. and 8. reasons of the first chapter: for this was once established by Christ, and so was no other. But some government must needes be best and perpetuall. Therefore this is perpetuall.*

WHat forme of government is generally best, that is not for any man to judge; for that which is best for one Church, may be worst for an other, and that which is agreeable for one time, may be inconvenient for an other: neyther can our manner of government by Bishops and Archbishops, with their aydes, and other officers, be fit for a small City or towne, nor yet such a government by an Eldership, as somewhere is used in small townes beyond the Seas, be meete and convenient for this large Kingdome of England.

And albeit that Christ prescribed no one certayne forme of any ward government to be followed in all places for ever, yet hath he not left his Church without government, but hath taken order for the same. For he hath given one generall rule, namely, That all things should be squared by the rules of comelynes and order. And besides this, he hath also left examples of divers kinds of government, whereby every place may measure what is best for it selfe. But as touching the government by an Eldership, that was least of all established by Christ. For that verie government which Elders had in the Apostles time, was under the oversight, either of the

Apostles

Apostles themselues, or their fellow labourers, and banished away, in a manner, while the Apostles liued, as able and sufficient men, grew vp to take the Apostolicall charge vpon them, as appeareth at large in the Ecclesiasticall histories. Since (euen in that age) there were so many bishops of great gouernment, both at Alexandria, Antioche, Ierusalem, Rome, and elswhere. Wherefore, since no Gouernment of the Church whatsoeuer, is of necessitie perpetuall, as touching the outward forme, and accidentall parte thereof, much lesse can this of theirs, which vanished so soone away, be perpetuall: But the substance of the same, which consisteth of teaching, and edifying, and ministring, and ouerseeing, and prouiding for the poore, and doing of all things with comelines and order, must vndoubtedly be perpetuall, till Christes body be fully and perfectly buylded vp.

The place which is cited out of Calvin, serueth nothing at all for the perpetuitie of gouernment by this Eldership which they would haue: because (me thinketh) that his opinion cometh nere vnto vs. For in the same place, when he interpreteth what Paul meaneth by Gouernments, in the 12. to the Corinthians, he thinketh, that those Gouernments were some of the auncients which were chosen from among the people, to assist the bishops: and such assistants be those that we haue in our Church: as Chancellours, Commissaries, and other like. And experience teacheth (saith he) that this order should be necessarie for all ages: And so let it be, neither are wee diuines of the same, albeit that one and the same maner of chusing of them is not necessarie, nor perpetuall. But if Calvin meane this by a Counsell, or Constitucion of auncients: because he saith, that such were chosen in euery church, of those that were most graue and honest men, I appeale from him vnto other interpreters, because he

1. Cor. 12. 28

hath

path no warrant in the Scripture for the same, much lesse is it necessarie for all ages and places. And well may it (perhaps) agree with a small Parish Church, in a Free towne, if the chiefe Magistrate of that place allow of the same: But it shall never be convenient for the great and ample church of this entire State and Commonweale of England.

The sixte Assertion.

THat the office of Doctor, or Teacher, is different from that of the Pastor.

AND to proove that it is: they alledge their Reasons following.

1. *Those which the Apostle (in speaking of distinct Officers) doeth distinguish one from another, are severall and distinct one from another: But the Apostle distinguisheth the Pastor and Teacher one from another, Rom. 12. 7. & 8. and Ephesians 4. 11. even as he distinguisheth man and woman, Gal. 3. 28. Therefore the office of Pastor & Doctor are distinct one from another.*

ALbeit that the Apostle in that place to the Romanes, maketh the gifts of ministration and teaching to be severs, yet should not that make the Pastor and teacher to be distinct officers, although there were no other places to expound the same. For indeede ye could deuise a reason, which is the subiect of these gifts, into many parts, what should let, but that many may somewhat, may haue in them many gifts as one may haue greater then those that he hath many.

But the Apostles intent was not in this place to set downe what offices and officers should be in the church, for this he differred till the writting of his other Epistles to the Corinthians, Ephesians, to Timothie, &c. where he seemeth to write specially of the same. Only his meaning here was, to reconcile the brethern at Rome, unto brotherly love, by certaine excellent similitudes and examples laid before them.

And such a like distribution of gifts he maketh againe to the Corinthians, as he made in this place to the Romans: But nevertheless he determined not of any severall offices of the Church, by the discription of those gifts. And lest any man should falle into any such conceipt, he set downe plainly in the end of that chapter, all the offices which either then, or at any time after, should be in the Church. And God hath ordained (saith he) in the Church, first, Apostles; secondly, Prophets; thirdly, Teachers, and so forth with the rest: where Pastors, (which be principall members of the church, & must continue in all places for ever) be not named, and therefore in Teachers, are most certainly included Pastors. For to the Ephesians, lest any man should be deceived by the distinctio of termes, he includeth them under one particle, and maketh them both but one member of the whole: As appeareth by the conjunction copulative, And, He gave some (saith he) Apostles, and some Prophets, and some Evangelistes, and some Pastors and Teachers; where there is no Comma betweene Pastors and Teachers, in any translation Greeke, Latine, or any language als that ever I could finde. And to this interpretation doe Chrisostom, Theophilact, Anselme, and many other of the fathers agree. Wherevppon I conclude, that the Apostle make them such distinct officers, Pastors, and Teachers, And consequently they be included both under

1. Cor. 12. Rom. 12.

Chrisost. Theophilact. Anselm. in Ephes. 4.

2 *As are the gifts that adorne offices, ſo are the officers themſelues: For the execution of the office conſiſteth in the imploying of the gifts: But the gifts of the Paſtor and Doctor are diuers, as appereth* 1 Cor. 12. 8. *and by experience. For ſome hath an excellent gifte in doctrine, and not in application: And others excell in application and exhortation, that are very meane in deliuering of doctrine: Therefore the office of a Paſtor and Teacher, are diſtinct one from another.*

IF it were ſo that no one man were capable of any more gifts but one, this argument might ſeeme to be probable: But we ſée it by dayly experience to be contrary: for a number of men haue euery one a number of ſenerall giftes in them. And eſpecially at this day, wherein learning, and all kinde of artes doe ſo greatly flouriſh. One man can be both a good Grammarian and a good Diuine: a good Hebritian and a good Greeian: Another can bee a good Ciuillian and a good Politician: But much more frequent and aptly, a good teacher of doctrine, and a good applyer of the ſame vnto his Auditorie: A good expounder of a texte, and a good exhorter vnto amendment of life. In the time of the Apoſtles theſe things indéede were immediate gifts from God: for men were then vnlearned of themſelues, but the ſpirits of God was powred vpon them miraculouſly, and ſome taught, and ſome interpreted the tongues, and ſome expounded the harde places of the Scripture, according as the ſpirite ſpake in men, and indued ſome with one gift, and ſome with another, to the intent that the diuerſitie of thoſe giftes ſhould be vſed to the edifying of Chriſtes Church, as the ſundrie members and partes of mans bodie ſerue to the neceſſitie and vſe one of another, that there might be no diuerweening of

1. Cor. 12

a mans selfe, but one to haue care and naue of an other. But after that the Church was once established, learning increased, and gifts giuen by miracle ceased: he that is not a yong scholler, is able both to expounde his text, to gather doctrine out of it, to apply the same to the hearers, and to exhort and instruct men vnto righteousnes. And although euery learned Pastor haue not attayned vnto all these things in like measure, yet if he indeuor with all diligence in his teaching to vse all these gifts, or so many of them as the time will permit, he shall profit the Church aboue, or a great deale more, then if the same things were done by sundry or distinct persons at seuerall times. Wherefore though the gifts be seuerall, yet since they be altogether in one and the selfesame person, there is no neede of seuerall and distinct persons to imploy the same.

3 *Those that are to take a diuers course in teaching, are diuers and different in their functions: or else why should they be inioyned to take a diuers course. But the Pastor is to take one course, and the Doctor an other, for the one is to direct himselfe principally to exhort, and the other to attend vpon doctrine, Rom. 12.7.8. Therefore the office of Pastor, and Doctor, be distinct offices the one from the other.*

EVery learned and discreet Preacher will take the best course for euery thing that he hath in hand. If he be occupyed about teaching, he will set before the capacity of his hearers the playnest and the best way for them to learne and vnderstand what is taught: and he that exhorteth, will in like manner vse the best meanes he can to perswade them to those things that he would haue

them to follow. And what need should there be of diuers persons and functions, for that which one person and function is able to performe, and is profitable to be done of one and the same time? Cannot one and the same man, whom he teacheth, take the right course that belongeth to teaching: and when he exhorteth, then to take that course which is best for exhortation? Thus every man confesseth daily of his owne knowledge, that he hath vttered such or such a mans sermon, whome he heard teach excellent doctrine, and to apply the same to the hearers, and in the end also to exhort them by all earnest and effectuall perswasion, to imbrace and follow that which they heard.

But that exhortation aswell as doctrine is attributed vnto a Pastor or Bishop, behold the playne words of the Apostle to Titus. He must (sayth he, speaking of the Pastor or Bishop) hould fast the faithfull word according to doctrine, that he may be able also to exhort with wholesome doctrine, &c. And euen here in this present Argument, when the author thereof sayth, that the Pastors office is principally to exhort, and the Doctors to attend vpon doctrine, he confesseth thereby, that though it be principally to exhort, yet it is somewhat also to attend vpon teaching: what need vse then to make a doubt in a matter so euident. And as touching that the Apostle sayth: He that teacheth, in teaching, or he that exhorteth, in exhortation. It is but as if he should say: Let euery man attend vnto that which he is called vnto, and as he sayd a little before, According to sobriety, as God hath dealt to euery one the measure of faith. Wherefore the office of Pastor and Doctor be not seuerall, but one and the same office.

Tit.1.9

Rom.12.7.8

Verse 6

4 If the distinction of these make rents for the build-

ding

ding of the church, then the uniting of them, then they are to be distinguished, and not made all one. But the former is true, as appeareth by this, that hardly a people brought to a sound knowledge of godlynes by him that instructeth in godlynes continually: And as hardly are we stirred up to a zealous care of our duty, though we be exhorted continually: both which should be lesse continuall, if one man were to performe all. Therefore they are to be esteemed distinct offices, and not parts of one office that one is to performe.

IF the distinguishing of those offices had made more for the building of the Church, then the uniting of them, that would the Apostle have described them severally, as he did other offices: but to the Corinthians, he includeth both under this one name, Teachers. And to the Ephesians, where he maketh all the other functions, severall members of the whole, he maketh these two but one member of the whole, and so they be not distinguished, but are made one and the same. Farther is it the continuall instructing in godlynes, that bringeth men to the sound knowledge of godlynes: even as it is not like unto the continuall exhorting of them, whether the one exercise or both, be done by few or many persons, that moveth them to a zealous care of their duty: (no more then it is the continuall throwing of diuers kindes of withered grayne into a barren land, by one or many unskilfull husbandmen, that causeth a plentifull and rich harvest,) but it is the perswelle of learning, and the excellent kind of perswasion used with discretion, memory, wit and utterance, and with a zealous intention of him that teacheth or exhorteth, together also with the blessing of God, and the willing and godly mind of the people, that should

1. Cor. 12. 28. Ephes. 4. 11

bears

heare or learne, that effecteth those things, and furthers to edification, and building vp of the body of Christ: wherefore a few Sermons made in that sort, by one godly Pastor or teacher, will edifye more, then a continuall and dayly teaching and exhorting of many men, that haue not the like excellent gifts. Wherefore there is no neede that the offices of Pastor and teacher, should be distinct.

But Cathedrall churches (say they) haue yet some shewe thereof left in them, who (besides the Bysshop) haue also one that readeth a Lecture in Diuinity.

I Graunt indeede that some Cathedrall Churches haue those that reade Lectures in Diuinity. And I wish that y same were vniuersall in all particular churches also, if cost would permit, or able men could be found. But this maketh not the functions to be seuerall, nor yet that he which readeth those Lectures, is or may not be both a teacher and a Pastor: nor that he in the same Lectures may, if please him, both teach and exhort: which also they do in their practise; and so I reuft that the Doctor and Pastor appere to be both one, notwithstanding these reasons made to the contrary.

The seauenth Assertion.

That the Church must be ruled only by the rules of Gods word.

THis Assertion, and the reasons thereof, might haue bin referred to the first Chapter, where it is affirmed, that a perfect forme of discipline is described in the word, and where many of these reasons in effect, are

are both made by them, and answered by me: Wherefore I will onely take some of those arguments, the which I thinke be not there set downe, or be of any value to be answered.

1 *All Gouernours are to execute their authorities by the same warrant from whence they haue it: But the Gouernours of the Church of God, haue their warrant to be Gouernours only from the word, 1. Cor. 12. 28. Therefore they must gouerne only by the word.*

Our gouernours of the Church haue their warrant from the worde, if they be lawfully called by them that the worde hath appointed. And they gouerne by the rules of the worde only, when they doe according to those rules of the worde that be commanded, and doe nothing against the worde in those things that be not commanded. That place of the Corinthyans, 12. 28. which they infer as touching gouernors, forsooth for lacke of proofe as for any other, whereby it could be proued that we haue no Gouernors in the Church. And therefore maketh no answere, nor replaying thereof.

2 *The Church is to be gouerned by that which the ministers may teache to the same: But they are taught to the end that they may obey, and so be gouerned by the same: But the ministers may teache nothing but the word of God 1. Cor. 11. 23. Therefore the Church is to be gouerned onely by the word of God.*

Although it be not of any necessitie, that the Church should be gouerned externally by any particular rules of the worde, because the worde hath set downe no

such rules, yet is it ruled onely by the word, if it be ruled by the generall rule of vtensils and order which the word hath prescribed, and that it doe nothing against the word in those things that be not commanded. For this is answering to the words of Augustine which saith. If the scriptures prescribe any thing to be done, as it is prescribed so must it be obserued. Againe, if any thing be vniuersally vsed of the Church, not repugnant to the scriptures, that must be also obserued. Wherefore the church is not to be gouerned only by the word as they meant it.

Because things that belong to outwarde gouernment be not commaunded.

3. *That which maketh the Church obedient vnto Christ must be the direction whereby it is gouerned. Only the word of God maketh the Church obedient vnto Christ. Therefore it is to bee gouerned by the rules of Gods word.*

I answere againe, That the Church is gouerned by the direction of the word, if the gouernours of the same bee directed their actions according to the generall rule of comelinesse and order, which the word hath prescribed, and doe nothing against the woorde in those things that be not commaunded.

The fourth Reason is answered before, in the first Assertion, and second Reason.

These foure eight Reasons together, made against the Canon law, which (for that they be all grounded vppon one subiect) I will draine them all into one, and answere once briefly for all.

That which is ordeyned to destroy the Church of God, to

strengthen

strengthen the kingdome of Antichrist, to persecute the woman & her childe, which strengtheneth the power of darkenes and ignorance, which hath bred more trayterous Papists in England, then the Seminaries of Rome and Rheimes, which keepeth out discipline, and nourisheth superstition and poperie, which retaineth the hope of Antichristes returne, which all the Churches haue cast off as vnfitte for gouernement, cannot bee good to rule the Church by: But such is the Canon Law: And therfore it can be no good rule to direct the church by: And consequently, the church must be gouerned by the rules of Gods word.

That which we call the Cannon lawe, consisting of certen decrees of generall Counsells and Bishops, was not all made at one and the selfe same time, but framed and gathered of sits done in many ages. Neither was it done of purpose to destroy the Church of Christ, but (as they then thought) to edifie and build up the same. But the blindnes and ignorance of the times, caused the lawe makers many times to forget their duetie to God, and obedience to his word: And so among some holsome and good ordinances, to erect many superstitious and vngodly ceremonies. And thus they compounded this Cannon lawe of good and bad things mingled together. All which lawe being once retayned within this Church of England, and all the gouernement of the Church directed and ordered by the same, we long time submitted our selues to the bondage thereof. But when it pleased God to cal vs home to a better consideration of his word, and to a reformation of doctrine and Religion, we not only shakte of all the yoke of forayne power, which that law helde vs in, but we also reiected all such things ther-

in both of doctrine and gouernment, as tended either to error and superstition or elle to the obedience of forraine power. But to cast away the whole lawe might not be done, without turning also the whole policy of the realm vpside downe. For it was conuenient, to retaine all men in their places, degrees, and liuings, & many other notable orders and ornaments of the Realme in their state and perfection: Which might not be done by repealing the whole Canon lawe. And so it was thought then necessary by that most graue and Godly Senat of parlament, to retaine all that parte which had respect either vnto the peace of the kingdom, or vnto the charitable quietnes and contentation of men: especially since the same might safly be done, without breach of any commandement of the scriptures, or hinderance to the true edifying and building vp of Christs body in the workes of ministration. Wherefore this part of gouernment of the Cannon lawe, which we retaine being against no commandement of the scriptures nor against the peace and quietnes of the kingdom, nor against the building vp of Christs body, which is his Church but rather regarde to the charity and contentment of Subiects, to the generall rule of decencie and comlines, and to other thinges that are profitable for the Gouernment of this Church and faithfull seruing of God. It is also warrantable enough by the worde of God, and consequently, the Church may be gouerned by the same.

The eight Assertion.

THat it belonges to the church to make choise of Church officers.

That which was the continuall and constant practise of

the

the church in the time of the Apostles, that same is to be followed for euer, which appeareth by this, that the ordinances giuen by God from Paule 1. Timoth. 6. 14. are inioyned to be kept till Christ come to iudgement. But it was the constant and continuall practise of the church to haue stroke in the choise of their owne officers, Actes 1. 6. where the Apostles presented two to the peoples liking, Actes 6. 3. where the church is willed to choose their Deacons, and Actes 14. 23. where they gaue their consent to the choosing of their Elders: Therefore it belongeth to the church to choose their owne church officers.

ALL the examples that are in the Scripture, can proue no continuall practise of any such election, but that the Church officers were chosen after a sundry manner, as necessity of times required: sometime by the congregation, sometime by many Apostles, and sometime by one Apostle alone. But if there had bin any one kind of election tied by the Apostles, to that ende that it should haue bin followed continually in all places, they would no doubt haue set downe an absolute law and commandement for the same, as they did in all things necessary to be continued. As Paule did, when he wrote to Titus that he left him in Creta, to the intent he should ordeyne Elders in euery City. And to the Corinthians, when he taught them as touching their exercises in the Church, and how the same should be done, according to the rules of edification and charity, and concludeth in the end: If any man be spirituall, let him knowe, that those things that I wright vnto you, are the commandements of the Lord. And againe, Let all things be done decently, and in order. And to Timothy, A Bishop must be the hus- band

1. Tit. 4.

1. Cor. 14.

1. Tim. 3.

1.Tim.5 hand of one wife. Againſt an Elder receyue no accuſation vnder two or three witneſſes. Lay hands ſuddenly on no man: and a thouſand ſuch other commandements, which muſt be perpetually obſerued. But he neuer ſpeaketh any commandement, for the manner or forme of chooſing Church officers. And therefore the neceſſity of chooſing Church officers by the people, is not continuall.

The Scriptures noted by the brethren for this Aſſertion, ſerue nothing at all for proofe of the ſame, as I proue in ſundry places before declared. And eſpecially concerning that place to Timothy, the firſt Epiſtle, and 6. chapter. Looke the firſt Aſſertion, and firſt reaſon. And as touching that place,

1.Tim.6

Acts 1.6 Acts 1. 6. The Election whereunto the peoples voyces were admitted, was about an extraordinary office of an Apoſtle, in the place of Iudas: & thoſe that ſhould giue their voyces, were the ſpeciall Diſciples of Chriſt that followed him, together with the twelue Apoſtles. And therefore ſuch a ſpeciall election is not to be taken for any generall example. In like manner alſo when I conſider well that place in the 6. of the Acts, the

Acts 6.3 circumſtances being weighed, it is not to be taken for any example to be alwayes followed, becauſe thoſe vij. were choſen to be ſtewards for the poore, not of any purpoſe to make an example of it, but vpon a neceſſity of the time, becauſe the Apoſtles, & reſt of the Diſciples there, ſhould not be hindered themſelues by a care of looking to the poore, from preaching the Goſpell, and other weighty affaires in the Church, as more at large may appeare in my former expoſition of this place.

Act.14.23 That place in the 14. of the Acts, may perhaps come more nearer vnto an example of election by voyces, becauſe it is ſayd, that Paule and Barnabas ordeyned them Elders by election at Liſtra, Iconium, and Antioch. And this laſt is all the examples that I can find in the ſcriptures

scriptures of any force, for this kind of Election. Against which, I oppose these examples to Timothy and Titus, Put hands suddenly on no man: I left thee in Creta to ordeyne Elders in every congregation. Where (no doubt) but these two Bishops ordeyned of themselues, without the voyces of others. Neuertheles, I assure my self in this, that they had testimony from the people, if they themselues had not sufficient knowledge and experience of the partyes to be ordeyned. Wherefore I thus conclude, that seing there was no acte of the Apostles, or of any of them vsed in ordeyning of Church officers by election of the people, to that end, that it should be continually followed in all places, nor any commandement in the scripture for the same. And that these places of scripture cannot be drawne to any such purpose. And further, that Titus and Timothy being Bishops, had authority to ordeyne Ministers by their owne discretion, and that there is neyther lawe of God, nor custome of the Church of England, that Church officers should be chosen by voyces. Therefore they ought not so to be chosen, but the election must be done by them, that haue authority for the same.

2 *If the people had an interest in the liking of their teaching Leuits (which were of the Tribe of Aaron) then much more must the people now: for there was greater lykelyhood that they were sent of God, then any of the common sort: But the former is true, as appeareth by the setting aside of them vnto that office in the Law: Therefore must the latter needes be true also.*

IF there were in the new Testament the like commandement, for electing of our Ministers, that was in the

the old lawe for the teaching Levits, this reason were probable. But there is no such commaundement there to be seene, but it is left indifferent vnto all christian Magistrates, and to such gouernors of the Church, as the lawe and custome of the place doth admit, to make choyse of fit officers for the Church. Wherefore except the lawe and custome of the place do allow of such an election, the people haue no interest in the same. Againe, if these men will take that place in the old lawe for a patterne of electing: The chiefe gouernor must be the chuser, and all the people must put on their hands. And so this example will serue nothing to their purpose.

3 *That which appertayneth vnto all, ought to be approued of all the congregation: But euery ministery in the church pertayneth to all the congregation; Therefore authority to approue of them pertayneth to all the congregation.*

IF all Congregations were learned themselues, and able to iudge betweene sound doctrine and error; and that none other had interest in the election, no doubt but that kind of choyse would be the best and most iust. But since they haue not learning of themselues to iudge, and that the right of chosing is lawfully inuested in others, by a iust lawe made by consent of the Magistrate and of the whole Church, whereunto the peoples consent was also had. They that shall chose by themselues, disobey the Magistrate, and breake the lawe whereunto themselues gaue their consent. And so the matter being not concerning faith, nor touching any commaundement in the scripture, great iniury and rashnes would be imputed to them. Wherefore such choyse belongeth not in any wise vnto them.

4 That

4 *That election which is most effectuall to bring the people to obedience, is of all other the best, and to abridge it is vnlawfull: But election by common consent is most effectuall to bring the people to obedience, when they shall see him teach or rule, whom themselues haue chosen: Therefore Election by the Church is best, and all other Elections vnlawfull.*

The effecting of the people vnto obedience, standeth not in this or that manner of chusing of their Pastors and Gouernours, but in the faithfull executing of the offices of them that be chosen, and by their examples, both of sound doctrine, godly life, & sincere gouernment: Wherefore Election by the people is not necessarily the best.

5 *That Election which procureth greatest reuerence of the people to their Teachers and Rulers, is meetest, and all others vnlawfull: But for the people to consent in the election of their Gouernours, procureth greatest reuerence in their hearts towards them. Therefore Election by the people is best, and all other vnlawfull.*

The reuerence of the people towardes their ministers and rulers, standeth not (I say) in the chusing of them, either by themselues, or by others: but in the graue and wise gouernment of the Officers in their calling, and in the edifying of ỹ peoples soules, which commeth by sound and godly teaching.

As touching those authorities alleadged out of the ancient fathers and Councels, for the iustifying of this kinde of Election, I holde with them, that it was a custome in the primitiue time, that the people in many places gaue their voyces together with the Cleargie, for the chusing

of ministers, but specially of Bishoppes. But yet all were not to chosen at that time: For some were chosen with consent of the people, some by all the Apostles, and some by one Apostle, or by one Bishop onely: as in the last place, Titus was chosen by Paul alone, and a number by Titus alone in Creta.

Titus 1. Tim. 1. Actes 1, Actes 13.

Againe, Matthias was chosen to the Apostleshippe by casting of lottes, and without imposition of hands. Also, Paul and Barnabas were chosen by a voice of the holy Ghost, and with imposition of handes by the church, were sent away.

But as touching this matter, before that Christian Magistrates had any thing to doe with the Church, the people themselves had a great deale of interest in chusing of Ecclesiasticall Officers, as in many places they had also in chusing their temporall Magistrates. But yet I affirme, that if this custome had not beene confirmed afterwarde by Christian Magistrates, when they tooke upon them the defence and government of religion, whosoever had exercised this chusing by the people, within those Magistrates dominions, without their authoritie, had usurped upon them: And therefore many Christian Emperors, and some generall Counsels also decreed, that this manner of Election should be good, which nevertheless served but for such places, where they had to doe, but not for other princes governments. And all this proveth that the peoples right of chusing, was not good within any Christian dominion, unlesse the same had bin confirmed by the Christian Magistrate. For if their right had bin good of it selfe, what needed the Magistrate, or the Counsels to have decreed for the same? Wherefore, all the reasons gathered from the decrees of the Emperors, and generall Counsels, make against election by the people within this government of England, unlesse the high

Magi-

the magistrate, and lawes of the Realme, shewes confirme that kinde of election, as the Emperours of olde, and generall Councels decreed for the people vnder them.

And thus much note to the reasons made for the election of Church officers by the people.

The 9. Assertion.

THat euery Officer of the Church must be ordeyned by the laying on of the hands of the Eldership, but not by the Bishop alone.

As Church officers were ordeyned in the Apostles time, so must they be continuallie: For they did lay the plat, according whereunto the Church must be builte vnto the ende: But they were ordeyned in the Apostles time by laying on of hands of the Eldership Act 6.6 and. 13 3. Therfore the Church officers must be ordained by laying on of hands of the Eldership.

AS touching the first meane and ceremonie of ordeyning Ministers, to witt, by prayers, and by the auncient custome of imposition of handes, I thinke there be no doubt, but Ministers should be continually in such wise ordeyned, not for that cause onely, that the Apostles left an example thereof, but because it hath also been a continuall and constant practise of the Church euen vsually euer since to ordeine in that manner, and therefore by Augustines rule, must be obserued especially, being agreeable to the Scriptures. But to haue the same done by this or that company of Elders, that is onely of the circumstance, and therfore not so necessarie, because it hath ben otherwise vsed in the Church.

And wee know that Paul ordeyned Timothie with putting on his owne handes: And also, that both Timothie and Titus, in the Apostles time, ordeyned Ministers by themselues. And this was done after that example in the first of the Actes.

2. Tim. 1. 9
1. Tim. 5. 22
Tit. 1

Also we reade that the chiefe Bishops of Cities and Prouinces, which succeeded the Apostles, did the like: Wherefore it followeth, that with vs the ordinarie Ministers are not to be ordeyned by a whole companie of Elders, but by the Bishop alone, vnlesse wee had any such lawe, ordinance, or custome for the same. Those places of the Actes I declared a little before, and I answere further now, as touching the example in the first of the Acts, That where seuen men were chosen to be Stewardes for the poore, there were as yet neither Elders, nor Elderships, nor yet any Church officers appointed: but all was done by the Apostles themselues, and other Disciples of Christ, being altogether at Ierusalem, and I thinke vnder correction, that the whole multitude layd their handes vpon them, both because the ancient customs, and commandement of the lawe was so (which yet so neere the time of the lawe was not left, as saith a learned man Venatorius:) And because also the Pronowne Relatiue (They) in that place semeth to be referred vnto the whole multitude, rather then to the Apostles alone: Wherefore this place serueth not for the proouing of their Assertion. And as for the other place in the Actes 13. That Election was extraordinarie; namely, by a voice from the holy Ghost himselfe, and for Officers extraordinarie: to witte, the Apostles Paul and Barnabas, and so is not the same likewise to be exemplified in this matter.

Acts 9

Num. 8

Venatorius in 1. Tim. 4

Acts 13

2. Church officers must be ordained by them, that haue warrant from the word to assure the party ordained.

that

that they are called of God. Only the Elderſhip hath ſuch a warrant 1 Timothy. 4. 14. Therfore they ought to be ordained by the Elderſhip.

I Anſwere, that there are no church officers within this Church of Englande, but bee ordained by them that haue a warrant from the worde, to aſſure the parties ordained. For if they be ordained by the Biſhop, who him ſelfe is a miniſter of God, lawfully made by prayers, with the impoſition of handes, and by the power of the holy Ghoſt, working through the worde, and hath alſo lawfull authoritie of gouernment committed to him by the lawes. He can aſſure them, and they them ſelues may be well aſſured, y they are called of God, ſo long as they be called according to the forme and manner accuſtomed by the Church of this Realme.

But ſuch a warrant as this, hath no Elderſhip within this Realme, and ſo they can aſſure none of a iuſt calling that ſhalbe ordained by them. Wherefore none in this Realme ought to be ordained by any ſuch Elderſhip.

The place of Scripture alleged in the 1 Timothy. 4. maketh rather againſt them. Deſpiſe not (ſaith hee) the gifte that is in thee, which was geuen thee through prophecy with the putting on of hands, by the authoritie of the Elderſhip. And (by Elderſhip) he meaneth but him ſelfe, who was alſo a fellow Elder. For in the 2 to Timothie the 1 Chapter, he interpreteth the former place, and ſaith plainely, By putting on of my hands. And Anſelme that learned father agreing there vnto, ſaith, A Biſhop is oftentimes in the ſcripture called an Elder, and an Elder, a Biſhop. And in this ſence: By laying on of hands of the Elderſhip, is meant, that the Apoſtle being an Elder, put his hand vpon his head while he made him a Biſhop.

Tim. 4.

1 Pet. 5. 1

Anſelm. in 1 Tim. 4

All the Counsells & fathers which they alledge for the proofe of their ordination, agree very well with the order that we haue here in England, for the making of a bishop by more then one Bishop, but haue no relation at all, to the making of inferior ministers.

The tenth Assertion.

THat one Minister may not haue superiour authority ouer an other Minister.

1 *They that haue their commission indifferently giuen them, without difference betweene one and other, are of equall authority, and may not be one ouer an other, But such is the commission of all Gods Ministers indifferently, as appeareth Math. 28.20. Therefore they be of equall authority, and may not haue dominion one ouer an other.*

AS touching ministration of the Lordes sacraments, the commission is equally giuen, aswell to the meanest Minister, as to the chiefe Apostles. But the Apostles had a larger commission. For they were to take the care of all Churches, and to command and gouerne all other Ministers ecclesiastically. And this commission was not giuen vnto all other Ministers as vnto them, for then should euery particular Minister be a gouernor. Wherfore the Apostles themselues first exercised this authority, and afterwards as the Church grew, to haue men of ripe knowledge, and learning, they appointed others, such as Timothy and Titus, to take the Apostolicall charge of gouernment, and to ease their burthen. Wherefore our Bishops being lawfully called vnto this gouernment

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and superiority ouer other Ministers, by the authority of the Magistrate, and lawes of this Realme, and that according to the example of the Apostles, who first exercised the same authority themselues, and afterward ordeyned others thereunto, the same superiority is still, and yet the inequality of gouernment, is no let to the equality of the Ministery.

The place of Scripture whereby they would better this reason, serueth little for them: Go ye (sayth Christ) and teach all Nations, baptizing them in the name of the Father, &c. For this commission of teaching and baptizing is giuen indifferently vnto all Ministers: but the gouernment whereby the Apostles exercised authority ouer other Ministers, was giuen only to the Apostles, and those which should succeed them in that gouernment.

2. *That which Christ hath already forbidden, may not in any case be allowed, but is euer vnlawfull. But Christ hath directly forbidden that one Minister should haue dominion ouer an other, Math.20.25. Luke.22.25.*

Christ forbiddeth not in any of those places, either degrees in the Ministery, or superiority in the outward gouernment and policy of the Church, which things being vnto comelynes and order: but he condemneth the ambitious desire of preheminence, and the inward opinion that any Christian man, whether Minister, or no Minister, hath of his owne worthynes or greatnes aboue other. For this tendeth to the breach of Gods commandements, and hurt of the soule: and the other, vnto the obedience of God, and edification of the Church of Christ. For otherwise, how can there be a gouernment in the Church, but there must be a superiority in them that gouerne, and a subiection and obedience in them that be

be gouerned.

As touching those places of the Scripture in Mathew and Luke. The Kings of the Nations be Lords ouer them, &c. but it shall not be so with you. Christ seing his Apostles contende among themselues who should be greatest, he reconciled them by two examples, first, of the Gentiles, whome they abhorred: shewing, that if they repented such things, they should be like unto the: and secondly, of himselfe, for he brought downe their high stomacks to humility by his owne example, shewing them, that he himselfe which was Lord of all, did minister unto them: wherefore those authorities do nothing at all institute this Assertion. And thus much further will I say, that they neede not to earnestly to challenge these places for themselues. For (me thinketh) that there is not any one place in the Scriptures of the new Testament, that doth more effectually prooue, that there ought to be a superiority of some Ministers of the Gospell aboue others, then this place doth. For vnlesse that the Lord had ordeined, that in the gouernment of the Church, some should be greater then other, he would neuer haue sayd, He that is greatest among you, shall be the least, and he that is chiefe, shall be as he that doth minister. Other wise he might haue sayd: There shall be none among you chiefe or greater then other. But he sayd: He that is greatest and chiefe, shall be as he that is least, and as he that ministreth. Which were no precept at all, where none should excell other, but all be alike. Wherefore the meaning of this precept is, that so much the greater that any is among you, so much the meeker and humbler should he behaue himselfe among the brethren.

3 *They that may not be Lords ouer the people of God, may*

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much lesse be Lords ouer the Ministers. For the Ministers are the seruants of the Ministry, about the people.

But a Minister may not be lordly ouer Gods people.

1. Pet. 5. Therefore one Minister may not be Lord, or haue superiority ouer an other.

¶ If it were lawfull for Bishops to be Lords ouer the people, it should be also lawfull for them to be Lords ouer the Ministers, because their authority or government and commandement in that behalfe, hath chiefe reference vnto them. For how can they be superiours by reason of the gouernment committed vnto them, yet they challenge no such soueraignty ouer them, as is here imagined. For lawfulnes and vnlawfulnes is referred not to gouerning externally, according to such rules as God hath prescribed, as by such lawes as the chiefe Magistrate hath ordained: for them (I say) there should be no publique gouernment at all; seeing euery gouernment must of necessitie be superiour to him that is gouerned: But all consisteth in a Lordlines of minde, and in the inwarde desire of ruling, and tyrannising ouer others, in right of himselfe. Wherefore a iust and milde gouernment of a Bishoppe, according to those lawes and commandements that are prescribed vnto him by the Magistrate aboue him, may more properly be called an obedience vnto them, that haue commanded him to execute such things, then a superioritie ouer them, which must be gouerned by him: For he must execute the lawes in all humilitie, and [illegible] and as a Subiect that is commanded, [illegible] and reuerence of them, and a Lordlines that commaundeth. And according to this saieth S. Peter, Take the ouerright of them, not as though ye were Lordes ouer 1. Pet. 5. 3

Gods heritage, but that we may be an example to the flocke. For in that the Apostle saith, That they ought to be an example to the flock, he meaneth, as touching humilitie and lowlines of minde.

And M. Luther vpon that place of the Apostle, Lordes (saith he) ouer Gods heritage be they, that are desirous to take the office vpon them for dignities sake, because they would liue in pompe, and beare great sway and authoritie in the worlde. Hee therefore exhorteth Bishops, Elders, and Pastors, that they practise no Lordly tyrannie ouer the flock, as though the people were their seruants, or as though they had such authoritie and Lordship ouer them, to commaund them at their owne pleasure.

Whereupon I conclude, that albeit Bishoppes may not rule, nor tyrannize ouer Ministers at their owne right, yet are they superiours vnto them, in respect of the gouernment committed vnto them by God, and the Supreame Magistrate, and because of comelinesse and order that must be obserued in the Church.

The 11. Assertion.

THat a Bishoppe should be in euery Congregation.

If a Bishop and minister be all one, then must there be a Bishop in euery congregation: For euery man will confesse that euery congregation ought to haue a minister. But a minister and Bishop in all men vs approued by that that Paule describeth not one qualitie for the Bishop, but the same is also the qualitie of euery good minister: And also for that he describeth no other minister but a

Bishop. Wherefore there ought not to be a Bishop in every congregation.

Although a Bishoppe and minister be all one: and e. quall, as touching the function of the ministery, yet are they not so in respect of government. And therfore every bishoppe is a minister, but everie minister is not a Bishop. Indeede in the Apostles time at the begining, the names of Bishop, Elder, and minister were vsed indifferently, and one betokened another; in so much as the Apostles themselues, haue euery one of those names attributed vnto them. But afterwarde the name [illegible] which is Bishop, became of watching, was geuen specially vnto him that had the gouernment and ouersight of many Churches and ministers. And perhaps the confounding of those names one in another, hath many times deceiued our rulers, and made them to take the speciall for the generall, and generall for speciall. Neither doe they remember when and how those names began to alter in the Church, and when the name of Bishop was attributed vnto him only that had the gouernment committed vnto him.

Such a Bishop as Paule describeth in that place to Timothy, which should be an olde scholer, with many other good properties there set downe, were to be wished in euery congregation, if it were possible. Otherwise, the ministers of Deacons, who be there in like maner described in the second place, must be sought to supplie the necessities of the time, when others cannot be found. And such the elde of Philippos, & other places had. But such a Bishop as hath the Apostolicall gouernment committed vnto him by lawfull authoritie, and by the example of the Apostles in Timothie and Titus, and by the practise and custome of the Church vniuersall in al ages since, must not be in euery Congregation, but they

must be so placed, and ordered in the Realm, as they may best oversee all the Churches, and Ministers under their charges.

1. Tim. 3 But whereas they here say, that ye Apostle in that place to Timothie describeth no other minister but a bishoppe, that is to wit, a Pastor: That (by their leave) is otherwise, for he also describeth there another degree of ye ministery, which he calleth absolutely by the name of minister or Deacon, who was not so well able to teach as the pastor: But yet nevertheless, such a one, as after he had ministred well those sacraments and services of ye church, which were committed unto him, he was to proceede unto a further degree, as in that place very plainly appeareth.

Neither can Minister there, bee spoken either of a Steward for the poore, or of any other Ecclesiasticall office, but of onely a minister of the Sacraments. For the worde διακονος or Deacon, is not in any place of al the new Testament (in sort as I can remember) attributed to any other Office of the Church besides him. Cares of looking to the poore, might sometimes, perhaps, in some places be committed to the Minister, as well as the ministration of the Sacramentes, and thereby the name of Deacon, or Minister, attributed sometimes unto those that had onely the care for the poore laid upon them, especially when Priest, or such like names were attributed unto Ministers of the worde and Sacraments: But that proveth nothing, that either in this place to Timothie, or any other place of the Scripture, the worde διακονος is spoken of any other, then of a Minister of the Sacraments.

Besides this, if a Minister in this place, were no more but a Steward for the poore, why is there no mention there of things pertaining to that office, but of such things, as

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are chiefly prayed for such a Minister or Deacon, as liues at this day vse in our Church? Or why doth the Apostle say, That he must first be proued, and then suffered to minister being blameleſſe.

3. S. Paules Bishops and his Deacons were appointed to one place, as appeareth in the deſcription of them, and the practiſe of the Apoſtles. But the Deacons were in euery congregation, which appeareth Phil. 1. Acts. 6. 2. that office being needfull euery where, and in that it continued ſo, longer then the office of Biſhops, Athanaſius, Apol. 2. Ierome contra luciferanos, &c. *Therefore there ought to be a Byſhop in euery congregation.*

THoſe Biſhops and Miniſters that Paule ſpeaketh of to the Philippians, might eaſily be, and that many of them, in that great and populus City of Philippos, being the head City of Macedonia; where the congregations perhaps being great and many, would require not only Paſtors, that ſhould be olde ſcholers, and apt to teach, but for want of ſufficient numbers of them, other Deacons or Miniſters alſo to be aydes vnto the Paſtors in Miniſtration of the Sacraments, and other diuine ſeruices. But Biſhops hauing the Apoſtolicall gouernment ioyned to their Miniſtery, ſuch as were Timothy and Titus, and as others ſucceſſiuely euery age ſince, and as our Biſhops in England, that ſucceed them in the like gouernment, were not appointed at Philippos, nor any other particuler place: for thoſe were alwayes to take the ouerſight of many Churches, and to ſee that all the Paſtors and Miniſters within their gouernment, did performe thoſe duties that belonged to them. Wherefore

the Bishops in England having this gouernment committed vnto them by the Magistrate, and confirmed by the example of the Apostles, and practise and custome of all ages, must apply themselues to the ouersight of all the Churches and Ministers within their owne Dioceses. And consequently, euery Church or congregation must not haue a Bishop.

3 *That which Paule inioyned to Titus, is also to be practised always in the like case: But he commanded him to ordeyne Elders in euery City, Titus* 1. 5. *which are expounded in the next verse to be Bishops. Therefore there must be a Bishop in euery congregation.*

THat which deceyueth these men is, that they consider not how the names of Bishop and Elder were for a time vsed indifferently one for an other, and to signifie one and the same office: but that afterward the name of Bishop was vnderstood specially for him that had the Apostolicall gouernment committed vnto him. But in this place of the Apostle which they alleadge, Elder and Bishop, were likely yet to be all one, because Titus himselfe was chiefe Bishop of Creta, and was to ordeyne Elders by himselfe in euery congregation. Howbeit, vnlesse they could proue, that euery one of these Elders had the Apostolicall charge of gouernment committed vnto him, as Titus and Timothy, and others in that time had, and as our Bishops by lawfull calling and authority at this day haue, this example is vnfitly brought, to proue that there should be a Bishop in euery congregation.

All the reasons drawne from the authorities of the ancient Fathers, Pollicies, and Councels, to proue the necessity of Bishops to be in euery parish Church, are brought to no purpose: for either they meane that Bi-

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shops and spirituall gouernment committed vnto them, nor Christian Magistrates to allow of the same, and therefore make nothing that a Bishop, as the authority, and name, was after wards and now is vsed, should be in every congregation.

The 12. Assertion.

THAT Ecclesiasticall Gouernors must not meddle with Ciuill causes.

1. *That which our Saviour refused, because it belonged not vnto him ruling and teaching the Church, that same is not lawfull for any Ecclesiasticall person to do. But Christ refused to diuide the inheritance Luke 12. only because he came to builde a spirituall kingdome: for otherwise he being God, had authority ouer all things. Therefore it is not lawfull for Ecclesiasticall persons to be iudges of ciuill causes.*

CHrist refused not to diuide the inheritance betweene the brethren, because of his teaching and ruling the Church, (neither doth he any Ecclesiasticall office as such, but is only hereafter any ruler of the people as God,) for he knew not into the world to any such end to gouern temporally; neyther refused he this request for any cause mentioned here in this position: But in respect that he being sent, and came into the world to teach righteousness, and the way of saluation, would not goe to act ciuill matters as a chiefe ruler, to keep a thing as might hinder his function, and therefore answered him briefly, Man, who made me a iudge ouer you. As who should say,

say, my coming into this world is to perform the will of my Father, and to do those things that should be pleasable for poor soules, but this is a covetous desire, and seemeth to the part of thy soule, and therefore I will not speak therein (which sense is verified by the words that immediatly follow in, Beware of covetousnesse, &c.)

Wherefore Ecclesiasticall Governours, ought not to be terrified from dealing in civil causes, any thing the lesse for this acte and example of our Saviour, but may lawfully exercise them, if they be either commanded by the Magistrate, or lawfully called thereunto by any publike authority.

2 *That which was forbidden the Apostles, is unlawfull for every Ecclesiasticall officer, for they were the chiefe under Christ, and had after a sort all offices in themselves, untill they could plant them in others: but such dominion was forbidden them, as the Kings of the Nations, and other civill Magistrates have, Luke 22. 28. which is to rule civilly. Therefore they may not exercise any civill authority.*

TO beare rule one over an other, with ambition and pride, is not only forbidden by Christ to his Apostles, but also to every other Christian. Againe, to beare rule one over an other as Kings of the Gentiles, that rule according to their owne will, without respect of the Word of God, (some specially forbidden the Apostles, who should be sent to preach the Gospell of Christ unto all Nations, and therefore to behave themselves before all other, shewing in their whole life and conversation, and not contenting themselves with an outward profession, but ever in all humility and obedience, to follow the example

mple of their master Christ, who notwithstanding he was Lord of all, yet did minister vnto them all. But his forbad not hereby, either the Apostles then, or any Minister of the Church after them, to vse any ciuill iurisdiction, or to deale in any temporall cause, if either they be commaunded by the ciuill Magistrate, or be iustly moued thereunto by any necessarie or godly occasion. For if that had bene altogether vnlawfull, Christ himselfe would not in such wise haue answered the man that desired him to be a meanes to his brother to deuide the heritage betweene them: Man, who made me a iudge, or deuider ouer you? As who should say, Vnlesse they that haue authoritie to commaund such things, doe appoint me, I am not by my selfe a Iudge of those causes. Wherefore Ecclesiasticall persons may vpon some occasions, or by commaundement of the Ciuill Magistrate, exercize Ciuil iurisdiction, notwithstanding any authoritie that can be alledged to the contrary.

3 *If necessarie duties are to be left, rather then our duties to the Church should not be thorowly discharged, then may not a Church officer deale in Ciuill iurisdiction, which is lesse necessarie vnto him: But the former is true, as appeareth by the words of Christ to him that would haue buried his Father, Luke 6. 39. Therefore they may not exercise any Ciuill authoritie.*

Some duties there may be so great and necessarie for a Minister, as he must preferre them euen before a full discharging of his function in the church: As a minister, to saue the life or liues of men in time of warre, or to doe any acte whereby the whole Church and common weale may be benefited, in such like.

But as touching the exercise of Ciuill iurisdiction, by an Ecclesiasticall person: beside that hee ought to obey, when hee is thereunto either called or commanded by lawfull authoritie, and since the scripture hath not commanded the contrary: I know no such temporall iurisdiction imposed vpon any ecclesiasticall person of this Realme, but he may both exercise the same, and also performe the office and duetie which he owetth vnto the ministerie. For beside the performing of that function, some godly, learned, and diligēt ministers, can also spare time, euen to confute both olde heresies, and also new opinions that arise in the Church. Wherefore they may exercise some Ciuill authoritie, notwithstanding their Ecclesiasticall functions.

And as to that answere of Christ in the ninth of Luke, to him that would haue buried his father, it forceth nothing against this that I haue said, for the worke was of no such necessitie to that man, seeing his father might easilie be buried without him, but his owne saluation could not be wrought without Christ. Beside that, when Christ calleth vs, we must set aside all the most necessary businesse of the world, and obey his voice.

4 *If he that hath an office must attend vpon it, then may he not meddle in another for he cānot attēd them both at once: but the former is true. Ro. 12. 7. Therefore may no Church officer meddle with temporall iurisdiction.*

IF anyone deale with more offices then he is able to discharge, as that he is lawfully called vnto, or commanded to deale in by lawfull authoritie, such a one may be iustly blamed. Notwithstanding, though a man can not doe two offices at one and the same time, as to be a Iustice of peace, and to haue an office in the kinges Benche, or elswhere,

where, at one and the same time, yet may he vse them both at their owne due and conuenient times. Euen so, may a minister of the word and sacraments, see his Ecclesiasticall function fully discharged, and yet may hee also exercise some other office, that hee is either rightly called vnto, or by the Magistrate commission or commandement assigned vnto. Wherefore some Church officers may medle with some ciuill Iurisdictions.

5 *As the souldier in his warfare, so are Church officers in the ruling of Gods Church. But the souldier intangleth not him selfe in the things of this life, because they are of an other nature to his warfare: Which place Cyprian alleageth against a minister, that became an executor to his friends last will. Therfore Church officers may not meddle with Ciuill offices, because they are of an other nature to his calling.*

NO officer, whether he be Ecclesiasticall or Ciuill, but must wholy applie him selfe vnto the charge or charges, that are committed vnto him. And while he is occupied about one thing his minde must not be carried to an other. As if he be a minister and be preaching the word, he must geue his minde vnto doctrine and exhortation. If he be occupied about ministration or diuine seruice, he must attend diligently theron. If he be a Bishop, and be ordering or ruling of causes, and controuersies in the Church, he must wholy for that time apply himselfe vnto gouernment. Finally what soeuer dutie or office he is in hand with, he must wholy attend vpon that. Euen as the souldier that while he is occupied in warfare, entangleth not him selfe with any other worldly business. Nor therfore, if a souldier be commanded o-

ther while by his prince or generall Captaine, to any o-
ther labour or seruice such as he is able to performe,
though it be not of the nature of warfare, he must also
do the same, or else he shalbe counted but an obstinate
and disobedient subiect. And so the minister notwith-
standing his Ecclesiasticall function, yet being a subiect
as others are, must not refuse to deale in any ciuill cause,
that the prince commandeth him, being not against the
word, hauing a care also in the meane time, to his eccle-
siasticall charge and gouernment. For there are no such
ciuill causes commanded to a Bishop or minister, but he
may easily enough deale in the one, and yet not omit the
other. Wherefore such ciuill iurisdiction is lawfull in a
minister of the word, if lawful authoritie be added there-
vnto.

6 *These things that in them selues are of contrary quali-
ty can not concurre in one subiect: But the gouernment
of the Church and common weale be such, not only in
this, that they are the next special members of one di-
uision, but also in that the one is spiritual, and the other
Temporall: The one respecteth the soule, the other the
body, Therfore they cannot be in one man together: and
consequently &c.*

THough thinges that bee of contrarie qualitie, as heate
and cold cannot concur at one & the same time, in one
subiect or person, yet at distinct and seuerall times they
may. Neither doth any man say, that to bee a Bishop,
is preaching or ministring the Sacraments, or ouersee-
ing of causes of the Church, he can at the same instant, deter-
mine of a cause of the commonwealth: But the spirituall
action being finished, he may immediatly after deale in

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the ciuill: Neither is there any such difference betweene the externall gouernment of the Church, and the gouernment of ciuill causes, nor betweene the ministers and other Iudges, but that those things may be executed by one and the same person: Because both of them be things indifferent, and left to the Christian Magistrate, to take vpon him to command them. And therefore by the same power, that he hath to chuse ecclesiasticall persons to gouern the Church, and to prouide lawes for gouernment therof, euen by that power may he command ministers to take the direction of some ciuill causes of the Realme: seeing there is no word of God to the contrarie. Wherefore the ministers, by warrant of commandement from the Magistrate, may deale in some Ciuill gouernment, as they doe in the Ecclesiasticall.

7 *If the gouernment of the church both in euery particuler mans office, and in the generall Eldership be a matter of great waight, and the ability of man very small in euery good action, then may not a church officer meddle in any other cauling, whereby he is made lesse able to discharge his duty. But the former is true as all men may see that looke into the Word of God, what is required of such men, and know by the same Word the manyfold infirmities and vntowardnes of man. Therfore the latter must needs be true also.*

HOw great a burthen soeuer the gouernment of the Church be imagined to be, either in the ministers of euery particuler Parish, or in them that be gouernors of the Church, seeing they should be taught diuers to discharge their duty, yet see we not by what reason that all things which pertaine both to the outward Spirituall func-

on of the Ministers, and to the outward government and policy of the Church, are so well ordered for the easing of every mans burthen, in all callings of the same, that the congregations complayne not so much for lacke of teaching, as the Ministers and Ecclesiasticall governors are driuen to cry out daily against them for their slacknes in comming to the Church, and for their negligence in hearing, when they are called vnto Sermons, or to receyue the Sacraments, or to be present at the publike prayers, and other diuine exercises of the Church. Say ther as among all the murmurings of the people against governors, be there any so rare and seldome, as against the Bishops and governors of the Church, for want of audience, and determination of causes, by such iustice as the lawes haue directed them to giue. Wherfore the waighty nesse and burthen of their office is not so great, but that besides their ordinary function, a willing and diligent Minister of the Church, may also deale in some ciuill causes, & yet goe thorough with his owne business besides.

3 *If the Apostles, who were most able of all others, found themselues vnfit for two offices which were both Ecclesiasticall, then is the best Church gouernor vnfit for two, which be of more difference one from an other, as be the gouernment of the Church and Commonweale: But the former is true, as appeareth Acts 6. 2. Therfore the later is true.*

I Anſwer not because the Apostles found themselues vnfit for two Ecclesiasticall offices, that therfore in the Acts, there ought to be taken care of the same, for then should not the deacons Steuen and Philip, which were two of the seuen in that place of the Acts, haue bin vnfit for

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two such functions, seeing they were imployed aswell in preaching and ministration of the Sacraments, as in looking to the poore. And the Apostles had as it were all Ecclesiasticall offices in themselues. Neyther did they by that ordination discharge themselues of caring for the poore: for Paule to the Galathians was both mindfull and diligent in procuring for them. But the Apostles by appointing some certayne persons, by the peoples owne election, to haue a speciall care of the poore, pacified in the meane time the contention that arose betweene the Greekes and Hebrewes, for the manner of sustayning them: Againe, the Apostles were then to take order for their great and principall commission, how they should teach and baptize all Nations, and plant Churches euery where. So it was not for any rudenes or insufficiency that they found in themselues, to execute so charitable a worke, but for the weightines of their commission, which was to haue them an other way, that others were appointed to this charge. But there is no Minister in this Church of England, that can be found to haue the hundreth part of busines, that any of the Apostles had in the vniuersall Church, whereby he should not be able aswell to discharge his owne Ecclesiasticall function, as also to do some seruice to the Common-weale, if he be thereunto called or commaunded by the Magistrate, wherefore some Ministers may very fitly and lawfully deale in some ciuill causes. Gal. 2. 10

9 *That which we iustly reproue in the Papists, must needs (if we do like) be found more vnlawfull and intollerable in our selues: But we iustly reproue the Papists for hauing in their hands both the swords: that is, the Ecclesiasticall, and Ciuill iurisdiction. Therfore it is*

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more intollerable, if it be found in any of vs.

The Pope challengeth both iurisdictions in right of himselfe, without lawfull commission eyther from God, or from any Ciuill Magistrate, and therefore we holde him for very Antichrist, and those which take vpon them such authority in the right of him, we call them the children of Antichrist. But if they receiued that ciuill iurisdiction eyther by commandement, or warrant from their owne soueraigne Magistrate, within his owne Kingdome, we would be so farre from condemning them in that behalfe, as we might iustly blame them for disobedience if they refused such authority and gouernment, as should tend eyther to the furtherance of the Church, or benefit of the Commonweale, when the same is commanded by the supreme power. Wherefore that which is most intollerable in the Papists by reason of vsurpation, is very allowable in vs from lawfull authority.

10 *If it be lawfull for an Ecclesiasticall person to exercise the office of the Ciuil Magistrate, then on the contrary, it is lawfull for the ciuill Magistrate to exercise the offices of Ecclesiasticall persons: for there is as good reason for the one, as for the other: But the later is vnlawfull: For who would like of any Lord Mayor to step into the Pulpit and preach. Therefore the first is vnlawfull also.*

We say not that a Minister can be a King, or take vpon him absolute dominion in his owne right, as doth the Pope. But wee say that he must obey the Prince, and take such charge as he committeth vnto him, in things not against the word, being a subiect as much as others

others are. And when the Ciuill magistrate hath as good commission from God to exercise the Spirituall function of a minister, as the minister hath lawfull commission from the Magistrate to governe in some Ciuill causes, and also commaundement from God, to obey the Prince in any thing not against the word: then we say, It shalbe as lawfull for the Prince to doe the one, as it is meet for the minister to obey in the other.

As touching the Councels, and late writers, that be brought for the exemplifying of this matter: Whole Councels neuer knew what belonged to the perfect obedience of a Christian magistrate, their eyes being dazeled with the dominion of the Pope. And the other sort, which be some of the later writers, as Caluin and Beza, neuer lined Subiects vnder a Kings dominion reformed. And where as Peter Martir and Bucer, that were sometime in England in the reformed time of king Edwarde, should be of the minde, that when both the offices meete in one man, then one will be a hinderance to the other: Their meaning was, that where Ministers be (as the Apostle saith) implicati negotiis, so intangled and tied by Ciuill offices and causes, as they haue no libertie to looke to their owne Ecclesiasticall charge, at conuenient & due times, there the one office may hinder the other. But I know we no such Ciuill causes impoled vpon any Ecclesiasticall persons within this Realme, but they may very wel performe that seruice which is meete for the one, and yet discharge the dueties which belong to the other. And thus much as touching that Argument. 2. Tim. 2. 4

The 13. Assertion.

THat the office of a Deacon consisteth in receiuing, and distributing for the poore.

That wherein Steuen and the rest were imployed, is the office of a Deacon, for the first institution of them by the Apostles, is in that example: But they were onely to attende vpon prouision for the poore, Actes 6. 1. &c.

Therefore the office of a Deacon is only to attende vpon the poore.

I Graunt that Steuen and the rest, were made ministers of the worde and Sacraments, and there withall were appointed to looke vnto the prouision for the poore. But that they were imployed onely about the poore, and had no other ministration of the Church besides, all the circumstances will declare the contrary. Nay, if the history be well considered, it will appeare, That to looke to the poore was one of the least charges that they had. For, within a while after, Steuen made an excellent Sermon before the high Priest, and the whole multitude: And there Steuen was stoned to death.

After this, Philip, being also one of those seuen that were ordeined, went abroade preaching of the Gospell, and baptizing, in Samaria, and in all the Cities till he came to Cesaria. Againe, the chusing of such men as were full of the holy Ghost, the imposition of handes, and solemne prayers done by the whole multitude at the ordeining of them, and diuers other circumstances, then, and within a while after shewed, declare a further and greater commission that these had, then to looke onely to the poore. Actes 8

Neither was that example of the Apostles done to that ende, that they would erect such an Ecclesiastical function to continue in all Churches for euer, that should haue only to doe for the poore: But the necessitie of the time enforced them to ordeyne some Ministers in the Church, to ease

unto the Apostles, as well of other ministeries of the Church, as of that: because they might not be hindered from their chiefe commission, which shortly after they were to put in practise, namely, To teache and baptize all Nations. Mat. 28. 20

Further, I finde not in any one place of the scripture, that those which had onely the charge committed to them for the poore, were called [illegible]. And in the places to Timothie, and to the Philippians, this worde is attributed unto the ordinarie ministers of the Church. And by all this I conclude, that the office of a Deacon is not to attende onely upon the poore, but he must applie himselfe specially to the sacramentes, and service of the Church, which is the chiefe part of his vocation.

That which the Apostle calleth an ordinary & distinct office from others in the Church, must be attended upon by them that are in the same office, and not to bee mingled with any other: But the Apostle Rom. 12. 8. calleth distributing in simplicitie such an office, as it is expounded by Calvin, Beza, Bucer, Martyr, &c. Therefore the Deacons office must be attended upon, and consequently, it consisteth onely in distributing &c.

I Doe beare much reverence to Doctor Martyr, Calvin, and the rest here named, but yet I attribute more unto the scripture it selfe. For so am I willed to doe both by them selues, and by that ancient father S. Augustine. Wherfore if they, or any of them, have so interpreted those wordes of the Apostle, that geuing or Distributing in simplicitie, is ment of a distinct ordinarie office in the Church, and that the same must also be called a ministery or Deacon for the poore, if those excellent men were now li-

thing I would appeale to their own further consideration, of the place it selfe. For as well it may be saide: That all the rest of the particular gifts there: As loue without dissimulation, mercie in cheerefulnes, feruencie in Spirit, reioysing in Hope, communicating to the necessitie of the Saints, and such like, may also be ordinarie offices in the Church, rather for that the describing of Church officers in that place, is more obscure then in the 1. Cor. 12. and in the 4 to the Ephesians; (in which two places, the Apostle hath set downe most plainly and exactly all the offices of the Church, all such that should be but for a time; as those that should indure continually till the full number of Saints be compleate, as I haue more at large declared before, and as the places also, and most plainly shew of them selues.) I send them thether to explane the other places, and to see whether they can finde there any such ordinarie Ecclesiastical function, as sole matters of Deacons only for the poore, or any other ordinarie office then Pastors, and Teachers, included under one particle to the Ephesians; wherein generally are comprehended: And under teachers alone to the Corinthyans; And under Bishops and Deacons in one place to Timothy, and to the Phillippians: And in other places to Timothy, and in the 1 epistle of Peter, under Elders alone; and to Titus, under the name of Elder and Bishop, indifferently taken for both. Wherefore since neither the Apostle here, attributeth the name of Deacon to any office of distributing to the poore, nor yet ordaineth any such ordinarie, as distinct office ecclesiasticall to continue in the Church. The office of Deacon consisteth not in any such labouring for the poore, but euerie other Christian man may take vpon him y charge for the poore, if he be appointed vnto it by any iust customs, or lawfull order.

1. Cor. 12
Ephes. 4

Ephes. 4. 11
1. Cor. 12. 28

1. Tim 3
Philip 1. 1
Act 14. 23
Iames 5
1. Tim 5
1. Pet. 5
Tit. 1

That

any be now, but they found themselues insufficient for
the ministerie of the Word, and distributing vnto
the poore also. Act. 6. 2. Therefore can no man dis-
charge in any tollerable measure the office of a minister
and Deacon too, and consequently the Deacon is to at-
tend vpon distributing only.

Ephes. 4.11

VVHat sufficiency the Apostles were of, to discharge the ministerie of the word, and leaning to the power, this place leaueth not to dispute. But they refused not that good worke for lacke of sufficiency in themselues, but because their commission was onely to tarry at Ierusalem about such small affaires, but to goe into all nations to preach the Gospel, together with that which Mat. 28.20
Mar. 16.15
so lightly committeth vnto those two, by the Apostles, as they thought for euery Iudaicall discharge of the Gala. 2.10
Pauls and Barnabas were required to be mindfull of the poore, wherein Paule likewise saith he was diligent. Howeuer, it was but to small purpose, that the Apostles found in themselues, to execute both that and the ministerie of the word diligently, they would not haue committed both those offices together vnto others more sufficient then themselues, as Steuen, Philip, and the rest, of whome the Church found themselues greatly holpen, preached and baptized daily in all those quarters.

Wherefore, that it was not for want of sufficiency in the Apostles, that they appointed others vnto this businesse, but in respect of other great and weighty causes, (for they still retayned the care of the poore as I haue proued) a diligent and carefull minister, may in any particuler

unto plate both attend on the office of miniſtration, and may have a regard alſo unto the proviſion for the poore, if he be thereunto called. And ſo one Miniſter or Deacon hath his function only to attend upon the poore.

4 *If the Miniſteries of the Word be perfect without the Deacon, then may he not meddle in the ſame. For how may one lawfully labour in that wherein there is no needs of him: but ſuch is the miniſtery of the word, where the ſeverall Miniſters thereof are named, Epheſ.* Epheſ.4.11 *4. 11. wherein the Deacon is not contayned, as Maſter Whitgift confeſſeth, pag. 308. and 309. Therefore the Deacon may not meddle with the miniſtery of the word, and conſequently, muſt be imployed only in diſtributing, &c.*

IF a Miniſter or Deacon, in the Epiſtles to Timothy and to the Phillippians, had any thing to do in the Eccleſiaſticall miniſtration, namely of Sacraments, and other Sacred and ceremonies of the Church, as plainly appeareth he had (ſince the Apoſtle in the ſame third to Timothy, attributeth unto him many of thoſe properties that belong to a Paſtor or teacher, and little that is to be required of neceſſity in a Steward for the poore only) then is he, in time preſent, a paſtor and teacher, and ſo included under thoſe names in the fourth to the Epheſians. Wherefore he being included as a neceſſary officer ſometimes in the Church, becauſe neyther then, nor any time after, there might be found in all places alike, competent Paſtors to teach the word, and preſent in every congregation, he muſt not be imployed only in diſtributing to the poore. Yea doubt, till there be any manifeſt place there uſed in the new Teſtament, that ..... Miniſter, or Deacon, 1.Tim.3 Phil.1

son, is attributed only to a prouision for the poore, my la-
bour might be spared in answering of this Assertion.
But since this word in all places of the same Scripture,
where it is vsed, is spoken generally of a Minister of the
Church, and never to signify particularly a Steward for
the poore: Therefore I say; a Deacon must specially la-
bour in ministring the Sacraments, and other diuine
seruices of the Church, and not only in prouiding for
the poore.

5 *If there be no quality required in the perfect description of the Deacon, which is proper to the Ministery of the Word, then is he not to meddle with the same: but the former is true, as appeareth* 1. *Timoth.* 3. 8. *Therefore the latter is true also. And consequently he must attend only vpon distributing.* 1. Tim. 3. 8

IF they haue no other place in all the Scripture for a perfect description of their Deacon for the poore, but this place of the Apostle to Timothy, that office will no longer hould. For let them shew me what one quality is there in that place, that hath not farre greater reason to be attributed vnto a minister of the Sacraments, then vnto a Deacon (as they will haue it) for the poore. For is not grauity, temperance from wine, sobriety, to be with- 1. Tim. 3.
out greedines of lucker, to be blameleſſe, to be the husband of one wife, to be such as can rule their owne housholde, and diuers other things that were before attributed to the Bishop, now described in him, and in a manner all things but teaching and gouernment, but is appointed to both alike? Againe what meaneth it, that he must be so well proued before he minister, also, that when he hath ministred well, he might in time purchase and haue great liberty to speake in the faith which is in Christ? But

what:

what should all these things needs to be so cruelly set forth for one that must only be but a steward for the poore? If the Apostle had thus sayd to Timothy: When a Deacon or Minister is chosen, take heede that he be charitable, and of a good conscience, and such a one as will distribute in simplicity such treasure as he receiveth to the use of the poore, then we would have granted him to be such a one, as they would have vnderstood the reason will not stand, that the Deacon or Minister in that place described, should have no other office but to provide for the poore: nay rather his speciall charge was, to be an assistant vnto the Pastor or Bishop, because such an officer was very necessary, yea and was vsed both then and ever since in the Church.

6 *If it belong to the Deacons office to meddle with the ministery of the word and Sacraments, then is it greater then that of the Pastor, for that the doing of both requireth greater gifts then the one: but it is not a greater, but inferiour office to the Pastor, as appeareth by all those places wherein they are described, that the Deacon is described after the Bishop. Therefore his office is not to meddle with both. And consequently he must attend vpon distributing.*

By the same reason it may be sayd, that the Master of the Queenes Wardrobe being a Bishop, is above other chiefe Bishops in the Church, as one of the Justices of the Commonpleas, that keepeth a bore for the poore, is above the chiefe Justice of that Court, and that they neede greater gifts then the rest, because besides their functions of Bishop and Justice, they have also the distribution of such Almes, as her Majestie hath appointed,

ted, and that Court hath ordered. But euery one knoweth, that such a bishop is not greater then the chiefe bishops: nor such a Iusticier greater then the chiefe Iusticers: nor neede any greater giftes then they, for distributing to the poore.

In like manner, If a Deacon haue any charge for the poore committed vnto him, he may deale therein, without any speciall gift from God more then the Pastor hathe and is neuer the greater for hauing that charge, neither shall be, till for his knowledge and learning he be called to a further degree in the Church.

But to speake in very deede of this office of Deacon for the poore onely, we neither finde the same absolutely in the Scripture, neither is it necessarie, that in these dayes, and in our Church, it should be alone in any ecclesiasticall person, or yet tyed of any necessitie to the office of a Minister or Deacon. For the poore Christians are prouided for in euery place by publick authority, without any such speciall function in the Church. And others to take the care of the poore, to whom that charge is committed.

Now that the office it selfe of a Deacon for the poore, is excluded, and none such to be found in the Scriptures, I should not neede any further to answere, or proue, that such ought not to be in euery Congregation, but onlie that we will see, whether the rest of the argumentes that follow, be of any more force to finde such an Ecclesiasticall office, then the former be.

That there ought to be such Deacons in euerie Congregation.

7 *That office which euery Congregation hath neede of, ought to be in euery Congregation. But euery Congre-*

gation hath neede of the Deacons office, which appeareth by this, that they haue poore to prouide for (or else they must regarde the neceſsitie of others) and the liberalitie of others to diſtribute: Therfore Deacons ought to be in euery congregation.

IF by Deaconship, they vnderſtande an Eccleſiaſticall office to be appointed, onely to that purpoſe, that they ſhould looke to the poore, there is no ſuch neceſsitie thereof, in all, or any particular Church of England: Neither doeth the Scripture commaunde the ſame to bee in any Church at any time, much leſſe in euery Church perpetually. For though we haue poore alwayes to be prouided for, yet may they be prouided for well inough without an eccleſiaſticall officer: For we haue thē not in ſuch ſort, as they had in the Apoſtles times, and after ward, while the Church ſuffered perſecution. For they had them, when their fathers, and brothers, and mothers, and ſiſters, and all their acquaintance forſoke them, becauſe of their Religion: But we haue them, when there bee a thouſande meanes in policie to prouide for them: Wherefore there is no need of any ſuch eccleſiaſticall function in our churches, vnder the name of Deacons (as they call them) but the whole Common weale, and euery particular Church, may by lawfull order prouide any other way for that purpoſe, ſuch as they ſhall thinke beſt for the time and place.

8 *That which is indefinitly appointed for the good of the Church, belongeth vnto euerie congregation aſwell as to any one. But ſuch is the appointment of the Deacons 1 Timothy. 3. 8. Therfore there muſt be Deacons in euerie Congregation.*

Thoſe

Thole Deacons (as I haue said before) be ministers of the Church and must haue to their chiefe vocation, that is, to the ministration of Sacraments, and diuine seruice, that after a more ripe knowledge, they may bee also licensed to preach. And such a ministrer at the least or Deacon, must be founde in euerie congregation. But to haue an ecclesiasticall function for the poore only, since neither the scriptures haue commanded, nor the necessitie of the time requireth the same, no such must bee in euerie congregation.

As touching the authorities that are brought frō some councells and fathers for the proofe of this Assertion, I am not to examine what was done in any of those times, partly vnder persecution, and partly in time of ignorance. But I weigh what the word of God alloweth, and what is most requisite for the state of our Countrey, without preiudice to the word, and in respect of circumstances and order. But as concerning those controuersies about the externall gouernment of the Church, which are things indifferent, and belong not to the points of the faith, we are not bound to relie vpon the opinions of Councels and Fathers: Neither doe I thinke, that those men will in any earnest, measure their gouernment by the rules and decrees that came from them, howsoeuer they lay hold vpon the least occasion that they can finde there, or in the Scriptures, or any where else, to vse any way for their credit.

Not yet is not this the best and most sincere way. For they that will make a change or alteration of great matters, especially, such as haue been time out of minde continued without resistance, as they doe our ecclesiasticall gouernment within this and all other Christian kingdomes, we finde it after one and the same maner, euer since the time of Christ, and would haue a whole Church

Common wealth, to inforce such ordinances as they see require: it behoueth them earnestly to labour in the holy Scriptures, and vncertaine & slender grounds, but vpon plaine and manifest rules and common agreements; as it is well vnderstanding of sounding set downe in the scriptures, for all matters in religion which concerne faith and good manners. But so is not the outward part of ecclesiasticall gouernement for that is set foorth indifferently, and is left free vnto Christian churches and magistrates, to determine, as shalbe fittest for them and their Countries. And for this cause haue I set before the eyes of all men, the very fountaines of the Scriptures, that all indifferent Readers may clearely see and iudge, concerning Church gouernment, how the same is, and ought to be and therewithall to discerne also, whether the church gouernment whereon we stande be not lawfull, and sufficiable by the word, and agreeable to the sense and meaning of the Scripture, as any other gouernment at this day in the world.

And these vnto be the reasons & arguments which I vnderstand to discusse, as touching the greatest matters in question betweene vs. But if there remaine yet some curious questions, that I haue not here expressly handled. I haue holpe to so many as I thought sufficient, to satisfie the minde in all the rest, and whosoeuer the rest are grounded, and in them included. Neither needed I for the deciding of the whole controuersie, haue handled any more then the first Assertion. Namely whether the word doe describe an exacte forme of Gouernment in the church, and all the offices & officers of the same such as should continue for euer. For this being discussed, it appeareth plainly, what authoritie the gouernors of any Church haue in all things that are to be done concerning the same. For if the word haue expressly commanded

ges such and such things to be done, no mortall man, no
ther all the mortall princes and governors of the world,
may alter or change the same. And as Augustine sayth:
What must be observed, as it is prescribed
But if the word have not so commanded, then hath it
left free to the governors of the Church to ordeine times
and places shall require; what forme or fashion of rites,
ces, and things accidentall, being not of the substance of
faith and religion: under this penalty alwayes, That all
things be done by the rules of edification and order.
Where may we have all those sorts and orders degrees
in the Church, as Archbishops, Bishops, Deanes, and
what soever other names are contayned under the gene-
rall names of governors and helpers, in the building up
of Christes Church, but in the government of the Church
have so agreed, that the Magistrate hath so commanded, and
the words of God hath not gayne-sayd. Where may a Bi-
shop alone make choyse of the Pastors, Ministers, and
other Church officers within his government, without
any election or approbation of the people. Where may
there be no other elderships or companyes of governours,
then such as by publike authority are appointed. Where
should there be a superiority of government among the
Clergy, since it was so wisely by the Apostles and Primi-
tive Church, since the whole Church with the bishops
doth, the Magistrate hath confirmed, and that it mightily
stablisheth and upholdeth. Where may the assembly of the
Church, if the Magistrate commands them, deale in some
Civill causes, as well as Ecclesiasticall affaires. And so
of all other things in question, that be in controversy,
as long as nothing is done against the word prescribed.
But notwithstanding all this, I know for saying can-
not prevaile with them, then I pray the necessity of the cause
required, by them at the beginning I purposed to pray

all those Nations, which hitherto haue diſcontented, that now at the length, (if they haue not wholy giuen ouer themſelues vnto obſtinacy, and to be wedded to their owne opinions, and to the reaſons which themſelues haue inuented, for eſtabliſhing of their new platforme of gouernement,) they will bee contented at the leaſt wiſe, to reſt vpon the true and perfect ſenſe of thoſe places of the ſcripture, which themſelues challenge, for the ground and foundation of their opinions. All which places, as ſo many of the as I thought to be of any ſhew to the preſent matter in queſtion, I haue either in one place or other explained: not according to mine owne ſenſe, but either as the moſt learned and godly Fathers of olde haue vnderſtoode them, or elſe as the Apoſtles and Euangeliſts themſelues (as by comparing places with places ye ſhall moſt manifeſtly perceiue,) haue expounded them.

NOw therefore I will ſe whether that kinde of gouernment which we haue at this day in the Church of England, vnder the moderation and direction of Biſhops, be not neuer vnto that which the Apoſtles eſtabliſhed, after the planting of Churches, and which the firſt Primitiue Church after them practiſed, then this which they vſeede paſt by Archbiſhops or equalls, and whether the ſame alſo be not more agreeable for the ſtate of our Commonwealth, and more for the edification of Chriſtes Church vniuerſall, then the gouernment of any other reformed Church in Chriſtendome whereſoeuer.

And to proue this the more effectually, we muſt firſt vnderſtande, that Churches at the beginning had no other Biſhops nor Elders, then the Apoſtles themſelues, and thoſe that were labourers together with them. For the firſt mention of Elders is in the 11. Chapter of the

Acts, and those to be in Ierusalem: which being the mo- Acts 11.
ther Church of all others, had no mode of any other El-
ders then the Apostles themselues, and Euangelists, so
long as they continued there. But after those were dis-
persed, and Peter fledde, the same City began to haue
Elders: but when and how they were ordeyned, that is
not knowne. And that the greatest number of Churches
were for a time without Elders, it playnly appeareth in
the Epistle to Titus, and in the 14. of the Acts. But how
long it so continued, I am not certayne. Howbeit, the
Apostles I suppose had not herein seuerely respect vnto
the time, as vnto men that should be made for the minis-
tery of the Church. For it was not for the wholsome of
the Apostles, to put their handes vnaduisedly vpon any:
And since men were as yet but yong scholliers, and new-
ly conuerted vnto the faith, a time was to bee expec-
ted, wherein their learning and behauiour of life might
be seene, and that a sufficiency of them, to whome the go-
uernment of the Church should be committed, might be
knowne. In which meane time, all things were ordered
by the care & direction of the Apostles and Euangelists,
and of them which they tooke to be helpers vnto them.
And this may the better appeare, in that the Apostle in
most of his Epistles, either to the Romanes or to the Co-
rinthians, maketh any mention of any Elders in those
Churches, neyther in the direction of his Epistles at the
beginning, nor in saluting of so many sundry of his frends
and fellow labourers by name, in the end. But if they
then had any Bishops proper vnto the, he would vndoub-
tedly haue giuen some token thereof; as he did in the E-
pistle to the Phillippians, where he directed his letters to
all the saincts, and to the Bishops and ministers there.
And to the Colossians, where he willed them to speake
vnto Archippus, that he should fulfill the ministery that

he

he had receyued in the Lord. This opinion is also confirmed by Epiphanius in his booke against Heresies, and by Ambrose vpon the 4. Chapter to the Ephesians. But now after certayne times, when it pleased God that the number of beleeuers increased, and that men of competent learning and knowledge were found to take the charge vpon them, Elders were then ordeyned in euery congregation. Heresi. 75

Howbeit, we must here make a distinction betweene Elders or Pastors; for since the equality of charge committed vnto pastors, was not all one, and that some were set ouer many churches, and others but ouer one church alone. There is also no small difference betweene those which the scriptures call by the selfesame names of Bishops and Elders. But because this may be better discerned by the things themselues, then by the names, let vs consider of those things specially, that the same being distinguished by proper notes rather then by names, we may the more easily make a difference betweene them.

The first Elders which the Apostles and Euangelists ordeyned, were those which wrought together with them in the worke of the Lord, as Iohn, Marke, Titus, Luke, Timothy, Demas, Syluanus, and many other mentioned in the Scriptures. And these were created Ministers of the Gospell by imposition of hands of the Eldership: And the ministration which was committed vnto these men, was general, not of one Church only: for they were as it were helpers and assistants to the Apostles. But as the multitude of the faithfull and number of churches increased daily more and more, and as meete men grew vp to take charge of the ministrey, y Apostles themselues and Euangelists, or else those which they had taken to be their aydes in that office, ordeyned Elders for euery Church, such as should be there resident, and not

depart

depart, but as faithfull pastors vnder the Apostles, should watch ouer the flock, and remaine in those places where they were appointed. For they were not so appointed, that the whole gouernment was committed vnto them, and they to rule the Church by their owne authoritie, as though the care thereof had belonged no more to the Apostles, and them that had that charge. But where the Apostles themselues might not be present at all times, yet the places there, should be so prouided for, as in their absence no want might be found in them, of any thing necessarie, either for gouernment, or doctrine.

And albeit there be but one onely ministerie of the Gospel vnder Christ, as there was one priesthode vnder Moses, yet as in one priesthood there were diuers degrees of gouernment, so in one ministerie of the gospel, are sundrie orders of Pastors and Teachers. And we se, that there be degrees of ministers of the Gospell appointed: first by the Lord himselfe, and afterward by the Apostles themselues: whereas to some was committed the gouernment of all the Churches of one Citie or Prouince, and others had the ouersight but of one Church onely. As Timothie and Titus had the charge of many Churches, as well those which they were already put in trust with, as those which they were to haue afterwarde. Which is manifest in that Timothie is warned, that he should not rashely put handes vpon any: And that he was forbidden to take an accusation against an Elder, vnder two or three witnesses. And this leades vs, as it were by the hand, to consider, that vnder the Apostles, and by the Apostles themselues, be appointed sundrie degrees of Elders, of a sundrie authoritie, which should gouerne the Church with them, vnto whom although the Scripture gaue no distinct and proper names, yet hath the posterite geuen the same. For albeit that the names of Pastor and Bishop,

1. Tim. 5

were spoken in olde time of all the Ministers of the gospell, yet after the Apostles time, the name of Bishoppe was attributed properly vnto the first order of Elders: whom nevertheless the Apostles and Euangelistes, so long as they lived, honoured with their owne names, because they were labourers together with them. But after the Apostles were called from this life, that name was seldome or never attributed to any other, because of a reverence geven to the Apostles above others.

That there ought to be no Elders of the church which be not also Pastors.

MOreover, I finde indeede that there were Elders in the sessions of the priests of the old Synagogue, who were not priests: but I never read of any that were in ỳ Christian Church, with the Pastors of congregations: For in the Apostles time and many ages after, there were no Christian Magistrates who might conferre and counsell with the Elders of churches about ecclesiasticall affaires. And those seniors, which wee reade to have bin joined with the priests of the old lawe, where magistrates of the Jewes, who might not justly be excluded from the Counsell of the priestes; especially in those thinges, that belonged to the outward regiment of the church, no more then Christian Magistrates can be at this daye, from the Synodes and Counsels of Bishops. For albeit there be two kindes of government, one of the common weale and an other of the Church: Yet are both proceede from one and the same author. That albeit it bee after a diuers manner, and that the one is from God as he is creator and moderator of humane things, and the other as he is redeemer of mankinde, and that each one hath his owne ende: yet since the church and commonweale is but one

heretic, as the authority of both proceedeth alike from one and the same author, so hath it respect unto one and the same end, wherein it resteth. Whereuppon it happeneth, that they have many things common together, which can never be well brought to passe, but by the councell and consent of both.

Other Elders for government of the Church then I have here shewed, I finde none in the Scripture. And then cannot the government which our men would have by such Elders, be any way lawfull. They that would draw those words of the Apostle (namely, Those Elders that labour in the worde and doctrine, are worthie of double honour) to make against this that I have saide, I referre them to Sarauia in his booke De diuersis ministrorum gradibus, the thirteenth Chapter, where they shall see the same place no lesse largely then learnedly expounded. 1. Tim. 5. 17

But that it may be the better discerned, whether our government by Bishops, and other degrees of superioritie among ministers of the Church, be more unto the practise and meaning of the Apostles, then that wherein they would have all Pastors and Elders to be equall and of one degree, let us see if the order that we have of superiors in the church be not diuine, and the other of theirs but humane.

And here we will first see, whether Titus, Timothy, and such other, which laboured together with the Apostles, and were first Bishops under them, had their function ordinarie, or extraordinarie. For if they were extraordinarie, then be they not in this point examples for us: But if ordinarie, then may our Bishops iustly claime superioritie from them. There be two kindes of calling, one extraordinarie, as when a man is called by God himselfe as Moyses and Aron, and as the Apostles and disci-

ples in the new Testament, before the ministerie of the Gospell was appointed.

And the ordinarie calling is that, which is done by me, according to those lawes which God hath prescribed. As was the priesthode of Aarons familie, and the ministery of the Leuits in the olde Testament. And as were the Bishops and Elders, which the Apostles toke to be labourers together with them in the first forming of Churches, and when the Churches were established, gaue them to be gouernors. Among theis were Titus and Timothy, Iohn, Marke, and others. For they were not called by any other meanes, then any other Elders and Bishops, which the Apostles preferred to sundrie Churches. But if there semed to be any peculiar thing in any of them, it must not be interpreted to extraordinarie vocation, for the Apostles and Euangelistes of Christ, were their maisters, and directors in the office committed vnto them.

And albeit they were men endued with rare gifts of the holie Ghoste, yet were they far from the perfection of faith that was in the Apostles and Euangelists. Againe, one Apostle neuer gaue precept vnto an other Apostle, as Paule did vnto Timothy and Titus, who in such wise exercised the Apostolicall office, as they did nothing of themselues, but as the Apostles had commaunded them: and so they were both disciples and maisters likwise. And as they instructed the Churches, and Pastors of Churches, in holesom doctrine, so were they them selues also instructed by the Apostles: but the Apostles and Euangelists were taught immediately from God, & by our Saniour Christ, and his Spirite. So as Paul might say: Those things which I receiued from the Lord, I deliuered to you. But Timothie must say with vs: Those thinges which we receyued from the Apostles, we teach.

Paule

Paule had beſides Titus and Timothy, other commiſſioners, and fellow labo:ers, namely, Sylas and Barnabas, but they were not Diſciples as the other, becauſe their cauling from God was extrao:dinary.

Wherefore if the callings of Timothy and Titus were o:dinary, after the manner of other Biſhops and Elders, and that they were alwayes counted and cauled Biſhops, and were obeyed as [illegible]o:s by the Elders of lower degree: And that the Fa[illegible]s of all the Churches which followed next vnto the Apoſtles times, haue kept in vſe this forme of gouernment, which they learned of the Apoſtles, and ſo the ſame came from hand to hand vnto vs, we are moſt ſure, that our kind of gouernment is the o:dinance of God, and that the other of equalitie of miniſters is but humane.

Againe, this will appere mo:e playnly, if we do but conſider all the gifts which were in the Apoſtles and Euangeliſts, that we may knowe what was peculier vnto the Apoſtles and their tymes, and what ſhould be common with all the reſt of the Miniſters of the Church euen till the end of the wo:ld. And the firſt thing to be conſidered of in the Apoſtles, is their extrao:dinary cauling, which was from God immediatly. Secondly, their Ambaſſage: being an abſolute commiſſion without limit. Thirdly, that in all thoſe things which belonged vnto their office, they had an infallible guide, which is the holy Ghoſt, which put them in mind of all which they had heard before of the Lo:d, and of all things which were neceſſa:y for the ſaluation of man, and edification of the Church: In ſuch wiſe, as they could not decline from the truth. And laſt of all, is the power of their Apoſtleſhip.

Thoſe firſt thr:e things were of neceſſity for laying the foundation of Churches, vpon the which others ſhould lay on mo:e building: for vnleſſe they had had ſuch an aſ-

fares geuen of the holy Ghoſt, all that euer were buil-
ded afterward vpon y same by others, would haue fallen.
I paſſe ouer the working of miracles, because that power
was giuen not to the Apoſtles only, and other paſtors of
the Church, but to diuers other of the faithfull, for the
more certayne and allured testimony of the true faith in
Chriſt. And of all those gifts, they could communicate
none vnto their [redacted], but the ministery of the Gol-
pell, which being annexed to the Apoſtolicall power, they
transferred the same vnto their posterity, as that which
should be necessary both to the spreading of Churches,
and also to the preseruing and vpholding of them. For
without preaching of the Gospell, vse of the Sacraments,
and Eccleſiaſticall gouernment, no Church can be in any
state.

And as the Preaching of the word of God, Bap-
tisme, and the Supper of the Lord, were not giuen to
the Church for the Apoſtles time only, but for all the a-
ges after, euen till the ſecond comming of Chriſt. So
likewise muſt the forme of gouernment, which by the
Lord himſelf was inſtituted, deliuered by the Apoſtles, &
confirmed by continuall practiſe of the fathers, remayne
in moſt places perpetuall. But that forme of gouernmt
had inferior and ſuperior paſtors, as we haue proued be-
fore, therefore the ſame muſt be reteyned in the Church.
Neyther doth the equallity of the miniſtery, any thing
hinder the inequallity in gouernment. In the olde Te-
ſtament the Prieſthood was one and the ſame, and equall
to all y Prieſts, yet were there diuers degrees of Prieſts
in the gouernment. And in the like dignity of Prieſthood
there were vnlike honors of gouernment. Neyther is it
any hinderance that the Leuiticall Prieſthood, was a fi-
gure, and ſhadow of Chriſt. For the conſideration of the
policy and gouernment which was betweene the Prieſts

and

and Leuits, had respect al well vnto couenants and other in the Church, as vnto figures and shadowes. Wherefore since God himselfe was author of that gouernment and policy, wherein one Leuit obeyed an other, and one priest an other, it must be cauled no humane constitution, when one Minister of the Gospell obeyeth an other, and one Pastor an other: for that can be no more vngodly now, then it was in old time. Wherefore the gouernment of the Church, being a part of the Apostolicall power annexed to the ministery of the Gospell, and that the forme of regiment instituted by God, and deliuered by the Apostles, han in it superiour and inferiour Pastors, as we haue in the Church of England, it is very certayne, that the forme of our gouernment hath God to be the author, & is more nere vnto the institution of Christ, then that which these men would haue.

An other reason to proue the gouernment that we haue by Bishops to be vniust, is, that it can not be shewed neyther by authority of the Scriptures, nor by any example of the Fathers, nor yet by any sound reason, that the Apostolical forme of gouernment did fully by death of the Apostles, neyther is that of any more value that they say, that the Apostles had an extraordinary power. For by the like reason it might be proued, that any man at this day hath any power to Baptize, and to preach the Gospell, whatsoeuer indeede was extraordinary in the Apostles that might they not leaue to the posterity.

But we could easily haue some reason to be shewen, why the forme of gouerning the Church, which was vnder the Apostles, should cease in these dayes, more then the preaching of the Gospell, and administration of Baptisme, and the Lords Supper. For the power of all these was almuch extraordinary, as the gouernment of the Church. It is euen almuch as if one in old time, after

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the death of Moses and Aaron would haue sayd, that the Priests and Leuits had not the same power among the people that Moses and Aaron had, because their ruling was extraordinary. Wherefore euen as Moses and Aaron left vnto their posterity the same kind of gouernment which they themselues vsed, so likewise the Apostles and Euangelists were an example vnto vs, that be the posterity of a perfect Ecclesiasticall regiment. And that which our Sauiour sayd of the Iewes Priests, that they sate vpon the chaire of Moses and Aaron, the same may be sayd of the Bishops, that they sit in the chaire of Peter and Paule: that is to say, that they haue succeeded them in the same office of gouernment.

Mat.23

Moreouer, that Bishops hauing the same or like authority that our Bishops haue, were ordeyned by the institution of God, and Apostolicat tradition, it is euident, since it is certayne that the Apostles appointed nothing in the Church, but that which they receyued of the Lord. But they created Bishops, such as were Titus and Timothy, inheresoeuer any nede required. For vnlesse that the Apostles being dispersed ouer the world, had appointed Bishops, they had neuer bin allowed by so great and vniuersall a consent.

Againe, as touching the gouernment by an Eldership, which is in many reformed Churches, and that there me would neuer haue, if the same were confirmed by the Apostles, it were great maruell that the Churches being dispersed in so many parts of the world, so farre alunder one from an other, and yet no one Church would kepe that kind of gouernment. For there (I say) being so farre distant, and not vnder the obedience of any one stable power, to command all after one and the same maner, how was it in a maner possible, that they could all agree in one in all places together, and with so full consent to alter the

tradition

tradition of Apostolicall gouernment, reaching euen to Bishops alone. Wherefore it is certaine, that this gouernment by Bishops, and not the other, was appointed by the Apostles. Also, all good Catholicke Christians, both in the first ages, and euer since did surely beleeue, that they in this matter followed the diuine example of the Apostles: as ye may reade in Ireneus, in his third booke and third Chapter, who liued in the next age after the Apostles: and in Cyprian, in his fourth booke and ninth Epistle: and in many others of the most ancient Fathers.

Therefore this gouernment of the Church that hath bene ouer the moderation of bishops, being sufficiently proued to be the same which the Apostles, by the direction of their master, Christ, established before they departed this life: The same no doubt, must needes be the best, generally for all estates, but especially for such a kingdome as this is. For there is no such difference betweene the ecclesiasticall gouernment and the ciuill, but that they stand both vnder the same authority. That they haue both respect to the edification of Gods people, & to the furtherance and building vp of the Church. That they both concerne a iustice, order, and cleanlines of all things in this life. That they both tend to the same end, to haue peaceable and quiet liues. That they both instruct subiects to obedience, quietnesse, and vnitie in the Church and commonwealth. That they are both placed and ordered by one and the same Soueraigne. And that these must answere for both before God at the day of iudgement. What both sweare, doe vowe at the first time, and the same they are bound from hand to hand. And that both the gouernours liues continually, there hath alwaies certeine proportion of degrees of gouernment in the ciuill policie as in the church: whether euer both gouernments

finally, that there is no commandement in the Scripture, grounded upon reason, more then for the order of the other. It is very necessarie that there should be a certaine distinction and proportion kept between both

finding then this famous kingdome, and the whole Church within the same, next and immediately vnder God, to be governed and guided by the sword of one only Magistrate, and that the Common-wealth hath sundrie degrees of noble persons, and places of Parlement, to vphold the sceptre and dignitie of the Soueraigne, both Councellers and Iudges, and other Magistrates of high and great estimation among the Subiects, for the execution of lawes, and preseruation of peace and tranquilitie: Is it not also necessarie, that the Church Commonweale should haue like degrees of particular gouernors, to order and direct causes by such Ecclesiasticall lawes, as the Church hath deuised, and the Soueraigne Magistrate hath confirmed? Yea, euen from the greatest dignitie in the land, so they be any manner of fit persons for the good vse and building vp of the Church, and that they doe nothing contrarie, or repugnant to the Scriptures. Other wise, the church of God, which is vpon earth builded vpon Gods law, from whence the beames therof must shine and giue light vnto all the land, should be obscured and hidden with the glorious and gittering shewe of the publicke gouernment, as the Moone is obscured in the day time by the brightnes of the Sun beames: and in so stately a gouernement of the Common-weale, the base and simple state of the Church will be despised and contemned in a manner of all men. Wherefore, the externall gouernment of our Church, cannot be of any other forme, nor of lesse countenance, in respect of the gouernours, then vnto it is, vnlesse we bring this affection

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to the outwarde walles of Jerusalem, that is to the vtmoste places of the Temple, and seruice of the Lord.

Many other reasons besides, are able to be alleaged to this purpose, without reckening vp the multitude of inconueniences, & those very certaine, and perilous great, which would growe by altering this frame of gouernment, as the Reader shall at large perceiue in the Bishop of Winchesters answeare to the Sectaries.

Wot the long continuance & custome of this frame of Gouernment, although there were no proofe at all in the scriptures, that any such like was prayned by the Apostles in their time, were sufficient to retaine still the same, vnlesse it were directly repugnant to the worde of God. For we see by daily experience, what mangers are like to insue to the whole Common weale, by breaking of ye least customs that hath bin long vsed, and tauhgt by a publicke multitude. And what shall we thinke of this, that may presume to enter, not only gouernours & Gouernours, but those that haue liuings and maintenance by them, dutifully shall teach & minister gods worde, who will looke for better matters from such a Ministers of little liuing, and (perhaps) of lesse conscience, then those which they haue before time had: they will perhaps become slyer dissemblers in matter, as dangerous in practise.

Against if counterfeyters, cruelties, and rewmatics, be taken away from gouernors of the Church, what estimation the people of our Realme will haue them in, what awe and obedience they will giue them, it is too well knowen by daily experience. Their voices perhaps, in the pulpit they will heare times inough to concerning their soules, but the censures which they pronounce publickely against them, will they seldom or neuer obay. Yea and perhaps them selues will be as men, no Angells,

1. Tim. 3

Church

Church in this Realme, should be of lesse estimation then they be, and to haue the same places in all assemblies that they haue, that the words which they speake, notwithstanding contrarie that they giue, may take the greater effect, and be the more diligently inquired vpon of those that heare them, and receiue any direction from them. Neither is it to be maruelled, that people and subiects, this kinde of gouernment bringeth in the Gentrie time of necessitie, is vtterly put out of vse, for hauing the reuenues and reliefe of their liuings, and other their yearely allowances, and rewards, which they receiued of the Church, and Religious houses, and also their voluntary charges and contributions, and voluntary charges done by them, or their seruants towards the defences of the Realme, and maintenance of Religion, to what vse can they apply their reuenues for these that be assigned to their consciences. All which maketh such great difficultie in the Gentrie to giue any aduancement, where the Lay Patrons liuing, is not to be found for preferment of the learned, and where the Common-weale should haue large recompence of their seruice, when they shall be put by the meetest for the Gouernors of Cities, Townes, Corporations, and for the iustices of peace, and Iudges, they should be employed in any seruice for the State, into any Counsell, or sent to any generall Councell, or assembly. Whereas in the olde time they should haue the Name, degree, and place of Bishops, or other places, which best pertained to Church, and Commonwealth, and for their sakes be well spoken of, and Religion it selfe the better regarded. For what is vse little in this World, and how to be vsed with profit, and pleasure, and to the glorie of God, where bodies and soules, and all other things in a ruinous and decrepit order, may easily serue to the honour of God, the edifying of our Neighbours, and our Countrey, and the aduancement of Christes Church.

Finally, since at the first time that it pleased God

expel into the hearts of the Princes and rulers of this Commonwealth, to renue the Religion of Christ, and to roote all the superstitious abuses of the same.

This form of government that we now have, was thought good of all the godly learned Fathers of this Church, to be reuiued into that of the Apostles, and the best and fittest for the state of this Realme: and that there was nothing therein repugnant to the Scriptures: What shame and vilenesse should it now be for our Church, what dishonor to the Kingdome, nay, what a blotte would be giuen to the fame of this true Religion, if those which be our owne parties, enimies to the truth, should see vs so variable and inconstant, that after we had continued now vnto the same gouernment of the Church about fortie yeares, (saue the intermission of fiue yeares) we should now at the length, as though we had done all things but rashly at the first, and not bin well aduised ouer them, change the whole forme of gouernment, which has growne so long together with the right Religion it selfe, therein with the bandes and lines of so many of our people, from the tyranny and oppression of Antichrist?

Wherefore the offences being thrown, the obiections answered, the question examined, the grounds reasons on the contrary part refelled, and the groundworke on our side proued, why should not the godly minded, with a quiet and safe conscience, be obedient vnto the present gouernment of the Church of England? why should not God be therein faithfully and sincerely worshipped, and yet the Magistrate truly and iustly obeyed? Or why should the differences of externall things betweene any or all the Churches of Christendome, beside those persons that are united in all the points of faith and substance

Many no doubt in the beginning of their reformation, were led of a zeale towards the truth of God, and to bring all things as touching outward government, to be done (as they thought) according to the rules of Gods word, as all matters in Religion which concerned faith, were before amended and reformed by the same. And whereas a few particuler places, maintained in Germany, which were the first reformers of Religion (whose common-wealth were nothing like to our kingdome, neither in largenesse of dominion, nor in degree of calling, nor in order pertaining to civill government,) had limited this forme of governing Churches by a company of Elders, both because that forme might in some sort be grounded under Gods word, & be also convenient enough for those small Churches, and for that they would ingraft in such a kind, as might finde no farther fault with that which the Romish Pope practiseth. Diuers men in this manner, without putting difference betweene pastor and elder, as chalfenging before hand, how many soeuers would resist, before such a new government might be brought into the Church, especially without a willing inclination thereunto, both of her Maiesty, and of the whole assent of all the estates in Parliament, attempted by all the meanes they could, to bring this to passe. But if truth shal then (perceiuing by this tryall how vnnecessary the question is, and how impossible the thing is to be effected) they will reuoke their former iudgements, and be obedient vnto that gouernment which is already established.

Againe, the confounding and mingling of the names of Elder and Bishop, which at the first times were indifferently vsed, did perhaps no lesse deceyue them now, then it did Arius in times past, and so to thinke, that a Bishop and Elder were all one by the Lords appoint-

ment.

mond, nor fit to institute. For of that mind was Aerius, whom Epiphanius doth confute. Saith Epiphanius, Aerius ran into this error, to confound that ordinance, and to prove the equality of a Bishop and the Elder, and that by the warre of the Apostle, Rebuke not an Elder, but exhort him as a Father. And so in the end concludeth thus: To what purpose was it said to the Bishop, that he should not sharply reprehend an Elder, unless he had power over the Elders. Wherefore to no purpose and vainly, saith he, were the names ordained at the first, if it be certaine, that within few yeares after, the confusion and shew of superiority and government differed. For albeit that every Bishop was an Elder, yet every Elder was not a Bishop. In like manner, as every Bishop was not an Apostle, though every Apostle was a Bishop.

Epiphanius contra Heref. 75.

Also the Elders that were chosen were ordained in the Apostles time to gouerne, lest any occasion might make our brethren to thinke, that the gouernment by Elders should be perpetuall and diuine, and our gouernment by Bishops to be but an humane constitution. Not considering that, where as we call Elders in Greeke, they were also Ouerseers of the flocke and Shepheards, and were alwayes directed and ruled by others, namely by the Apostles themselues, or by Titus or Timothy or such like Bishops. And perhaps they were the more prone to this opinion, because all the gouernment which they exercised in Ierusalem at the first, was with the Apostles and Disciples of Christ. And this also might deceiue Ieroms who sayd, that the gouernment which first of all was vsed by common consent of Elders, was afterwards by ordination of scripture that arose in the Church, transferred to Bishops alone, by a generall decree ouer all the world. Howbeit, all this should nothing at all moue them to be inclined to the gouernment by an Eldership. For this

Elders

Elders ſubiect gouernors of Ieruſalem, were (as I ſay) a
compound of, in a manner, all the Apoſtles and Miniſters
of the Church, which were there assembled but for a time, to
take order for all ſuch things as belonged to the Church.
In ſuch ſo. Therefore the Elders being but a part of
ſo many notable perſons, before the ſtabliſhing, and in a
manner planting of the Church Apoſtolike, cannot be
drawen for a generall example of gouernement, or ſuch a
forme of gouernement as they ſhould haue. For the Apo-
ſtles within a ſmall ſpace after, diſperſing themſelues a-
broade into ſundry Prouinces and Regions, gouer-
ned as chiefe Bishops, conſidered in their owne perſons,
and ſometyme by their aſſiſtants and fellow labourers
in the Goſpell, till the Church had growen ripe to ſuc-
ceede them in the Apoſtolicall gouernment, ſuch as Timo-
thie, Titus, and many others. Neither can there any-
in the Scriptures one expreſſe mention of gouerning the
Church as Churches in particular, by Elderſhips, after
this graue and ſtaiedde Elderſhip was diſperſed.

I would to God our Diuines, in ſtead of ſo many
idlers vpon the ſo called Apoſtles Canons, and other
ſuch ſlender antiquities, had ſtudied the Scripture
it ſelfe, and the practiſe of the next ages after them, which
hath ſhewen them all the whole queſtion.
But neither preiudicates, nor paſſionate humors, pre-
uailing in this ſo ſhort ſcrich, ſhall let me to ſet forth the
plaine phrases of Scripture, whereby I haue partly before de-
clared vnto you the vnderfall receiued cuſtome of the Church,
from the very time of Chriſt, ſpecially perſwade you.

It is very probable indeed, that of the firſt three ſhort
time there were ſome times gathered by a common counſell of
the people of the ſeuerall places, as Creta, Corinth, Rome, Phi-
lippos, and Epheſus, before Elders were planted for
them. And ſome ſuch aſſemblies by Elders, after they had El-

bers, but yet all this was but for a time, under the direction of the Apostles, or their fellow labourers, till God did provide men to govern those churches, and ouerse the ministers and Elders in place of the Apostles, to do that which they did in touching ministration and government. But whilst the number of Churches and multitude of Christians increased daily more and more in many places of the world, and when men of riper knowledge were growing up to take such charge: and that the Apostles might neither tarry in one place, nor remain visite all places as they desired. Then they created Bishops to execute their offices, such as Titus and Timothie, by the same institution whereby the Lord had before ordeyned Elders. And there had government prescribed them after that Churches were planted, whereof we haue an allured testimonie. But of the government by an Elder ship there is nothing certaine; neither in the Scriptures themselues, nor in any of the ancient histories, or monuments of the Fathers. For the necessitie of the first beginning, before Churches were planted, might not be so nicely exempted; as the planting of the Apostles afterwards (when the Church was spread and increased in sundry Prouinces and Kingdomes) must be regarded. For the first ordre by Elders, was but of necessitie, and for a time in some places, till other meanes were founde: But the last, which was done by Bishops, was more certaine, and more continuall, and more like to be perpetuall.

1. Tim. 5 19. & 20.

Now therefore since this kinde of government by Bishops, is found to be the verie ordinance of Christ, the practise of the Apostles while they liued, and the constant order of the vniuersall Church, before that Antichrist abused the same, what obiection can there be made against it, what cause can they alleage, what scruple of conscience

can

can they make why they shoulde not submit them selues thereunto: If they finde that the bishops doe any thing against the cõmandement of God, or that they execute not those thinges which are committed vnto them like faithfull and iust stewardes of God, let those thinges bee declared, but let not the iuste gouernement, whose authour is Christe and the Apostles, and whose professor is the lawfull and Godly Magistrate, bee blamed. Let the faulte be laide where it is founde, but let not the Lordes institution be altered.

Were there so many learned, so many excellent, and so many godly men in the daies of our forefathers, in euery age since Christe, of whome wee call some fathers, some Saintes, some Blessed, some righteous, and some wee reuerence for their Religion and learninge beyonde the common sorte of all men, because they founde fault with the great abuses, that were crept into the Church concerning religion: And yet so few or none of them would finde fault with the forme of gouernment by Bishops, nor eaule it backe to the Apostles institution by a fellowship of Elders, if that gouernement bad not laste by the Apostles, as a pattern vnto all ages? If wee will geue any credite at all to Eusebius, or any other ancient history of the Church, wee must truly confesse, that there were immediatlie and successiuely from the Apostles, not only great bishops of gouernment, but also great Archbishops and metropolitans of many prouinces, euen in the first establishment of the Church, before that great Babilon, which is Rome, had dronck of the poysoned cup of fornication: and when she was a pure virgin in the house of God.

But were there so many Godly fathers in euerie of those ages, as Iustin the martyr, Irenæus the disciple of Policarpus, Ignatius, Origen, Dyonisius, Cyprian, Epipha-

Pharaus, Ambrose, Hierome, Augustine, Chrisostome, and
infinite others of the first ages after the Apostles, & none
of them all that speaks about faults with the alteration
of the Apostles government, & any such alteration has
bin made by fraud and mortall sinne, without warrant
from the Apostles, or without an extraordinarie power
from heaven: especially in such times, when men with-
out all feare, or danger of temporall punishment, might
speake and write what and how they would, against any
thing touching Christes religion, by whomsoever the
same was done, because there was no Christian Prin-
ces to controll them, nor any such vsurpation to trouble
them?

But it may be (perhaps) that they will say, that this
superioritie of government by Bishops, is not the onely
and chiefe matter that troubleth their mindes: And that
they could be content to submitte themselues vnto this, so
that all things else about the sacramentall ceremonies
and formes of y church, were according to their mindes.
But if these things be any speciall grudge to their con-
sciences, why do they not openly and continually vrge al
their reasons vnto this ende, by labouring to shew
out of the worde of God, which, & what of all these were
not rightly commaunded, and allowed by publicke authoritie? Or why haue they so long intermitted the dealing
in this, and bended all their force to rote out all y vsuall
gouernment, and forme thereof? And why do they not ra-
ther seeke to repaire the battlements of Jerusalem, then
to vndermine the whole foundation of the walles, to re-
edifie the towne after a new fashion?

But I beseech God that they may now at the length
perceiue, that they which in the yeares of their youth,
were not able to skrape the least stone of this building,
how impossible it shall be for them now, in the decayed

age

age of their error, to remove the whole matter out of the place. And I hope that this consideration hath already entred into the minds of many, who will no longer contend for things that are not profitable to edification, but rather hinder the minds of them, that are inclined to godlyness and religion.

God hath endued us here in this Church of England with many divine and excellent gifts, and ornaments of learning and knowledge, to the intent we should employ them all to his honor, and edification of his Church: but we on the contrary part, do daily abuse those gifts, to unspeakable and dangerous contention one against an other, and by striving who should have the victory in every new invention of our owne, we destroy and rent in sunder the Church and congregation of Christ.

But alas, what hath thus deceyved our senses? who hath enveyed us so headlong into the bottomlesse pit of our owne conceits, that we, emitt we in this Kingdome, more then any other Christian nation in the world, should try the subtilty of our owne wits, by procuring through our owne schisms, contentions, and discords, so infinite dangers and distresse to our selves, such scandour and reproch to the true Religion, and such unspeakable toile and hinderance to the whole Church of Christ. Do we wilfully do we defame the glory of Christes holy name by our horrible discords, that ought to be a meanes to winne the faithfull from the Infidels, but not thus to devour one from another?

What if all the Nations and Kingdomes of the world had received the Gospell, and put the Bibles of every Nation and Common speche into their vulgar tongue in all the matters concerning faith & salvation, but differed every one in the outward forme of government, should they all therefore rent and and quarrell one with another, and hate

and deuoure one another for outward policy, hauing all one and the same Religion, and being all members of one and the same body? God forbid. How much lesse then, should any particuler Church, within one and the same kingdome (being gouerned by one and the same Soueraigne, all subiect to the slanderous reports of the selfesame aduersaries, sometimes vnder persecution of one and the same crosse, and all restored againe to one and the same Gospell, and all then with one willing and whole consent, receiuing one and the same forme of discipline, guided and directed by Bishops and Ecclesiasticall gouernors, according to the example of the Apostles, and of all the pure ages succeeding them, after a most excellent and comely order, and most agreeable and correspondent to the forme of gouernment of this Common weale,) how much lesse (I say) should they contend against that gouernment, which by publike authority is established, howsoeuer it differ from any other? Nay, how much lesse should any priuat person or persons, within any such Church, take vpon them to reforme such a Church gouernment, especially when the same hath respect to comelynes and order, and is not repugnant to the Scriptures? Shall there be a mutuall society and agreement as touching gouernment, betweene all the Ministers of euery particuler reformed Church, in all the parts of Christendome, yea betweene Malling Priestes, and all their Popish fraternities, within so many kingdomes and dominions vnder the gouernment of Antichrist, and shall only our brethren of the Church of England, Bite and deuoure one another, and so be consumed one of an other? Why should the diuersitie of gouernment in the Church thus intangle any of your minds, and put you from the liberty wherewith Christ hath made you free? For I aduise you, that as Paule hereto, Gala. 5. 15. Galat. 5. 6. to the Galathians, That in Christ Iesus neyther Circumci-

circumcision was any thing, nor yet uncircumcision, but faith which worketh by loue. So say I vnto you my louing children, that in Christ Iesus neyther this kind of outward gouernment in the Church, nor that kind, is any thing toward the saluation of our soules, but it is the true faith in Christ which worketh by loue, and by obedience vnto the commandements of God, and to those godly ordinances which the Magistrates and gouernors of the Church and Common weale haue prescribed, that maketh men the very children of God.

Wherefore should we then be more enemies to our owne selues, then the reformed Churches of other nations be? or why should we more mislike of ꝯ present gouernment that we haue, then any others do? Many of them haue and daily do more and more allow of the order of our gouernment, the degrees in our Ministery, the honorable names and titles of our Clergy, and the dignities and possessions which they enioy, because the same is agreeable for our Kingdome, and hath no further respect but to order and comelynes in the Church, and vnto the duties which belong one to another, being no part of the inward and spirituall gouernmẽt of the soule. Only some of our owne selues are carryed with a further conceit and mislike of these things which all others allow, and which the word of God it selfe hath left free and indifferent vnto euery Christian common weale. If that holy Apostle of ours were now aliue, and sawe the foolish and vnprofitable questions that daily arise among us for matters of no moment, would he not feare that he hath bestowed vpon us his labour in vaine? would he not say as he did to the Corinthians. That for all the long time that we haue heard the Gospell preached faithfully and sincerely amongst vs, he must speake vnto some of vs as vnto carnall men, not vnto spirituall, as vnto babes and children in Christ, that

Galat. 4

1. Cor. 2

must

must be still fed with milke, not with strong meate: seeing there be enuyings, strifes, and seats among us about questions not necessary to be moued? while one would haue this forme of gouernment, and an other would haue that, and in the meane time neglect those things that should serue to the comfort of soules, and to the building vp of Christes Church, which is the speciall thing that God requireth at our handes, and will shortly require the soules of men at the handes of them, whome he appointed to be the builders in his Church?

But shall we make a conscience of these outward, and temporary, and beggerly things, and neglect those inward treasures of the soule: Which are the comfort of Gods heauenly worde, the true and perfect seruice of God, the winning of soules vnto the Gospell of Christ, and the vnity, peace, and quietnes of the Church? What is this, but to make a Religion of euery outward thing, and to be led with the Colossians and papists by traditions: as, Touch not, taste not, handle not, as though that our whole saluation relied vpon this or that forme of gouernment, and not rather in the loue of our neighbour, and in the obedience towards God, and those that be Gods lieutenants vpon the earth: which things euery good and godly kind of gouernment doth hold and kepe vs in. Wherefore let it be no more any scruple of conscience, to obey and be subiect to the present gouernment of the Church, being a forme most conuenient for the same, which hath bin deuised by all the most godly and learned Fathers of this Realme, agreed vnto, and confirmed by all the States in Parliament, approued and commended by the most learned Protestants in Christendome, and continually practised by the space of so many yeares. But make a conscience of prouoking God vnto wrath, of disobeying godly and wholesome lawes that are prouided. Make a conscience

Col. 2. 21

of displeasing your naturall and deare Soueraigne, by whose breath yée enioy this excellent liberty of the Gospell, and by whose death ye are in hazarde of loosing both that, and your life withall. Make a conscience of offending your poore and simple brethren, who, by the long imagination of these externall things, haue beene carried from the constant regarde, and care of the celestiall treasures. Make a conscience of bringing the gospel of Christ and reformed doctrine, into contempt, vnto those y God hath not yet called to the true vnderstanding of his word. Finally, make a conscience of rayling schisme and discorde in the church and Commonweale, since this horrible enormitie is the chiefe and principall meanes that the deuill hath to ouerthrowe the building of Christes Church: and that nothing doeth more disappoint him of his purpose, then concord and vnitie among the brethren.

And I am the more ernest to perswade a reconciliation betweene all the Pastors of our Church; because I see it is the chiefe, and in a manner only cause that letteth the building vp of Gods Sanctuarie. And the matters which Paule handled most earnestly in his epistles both to the Romans, Corinthians, Galathians, and else where, labouring to reconcile them vnto peace and vnitie, with as ernest and excellent perswations, as the wit of man coulde deuise. And he so abhorred those kinde of men, which were the cause of dissention, as he besought the Romans, to marke such as caused deuision among them and to auoide them by all meanes. And in an other place he noteth those men by this token. That they make questions and strife about wordes, which bring no profit but to the distroying of the hearers, and to the Galathians he wished of God, that those which troubled them might be cut of from among them: as though they were the whole cause that hindered the proceeding of the Gospell.

Rom. 16

1 Tim. 2 19 Gal. 5

Howbeit I wishe not so much for the brethrens sake

for I know that some of them be learned and Godly, and I have a singuler hope of all them that have not alreadie hardened their hartes that they will be reformed. But I beseeche God for his sonnes sake, that he will so order their mindes as they may speedilie be reconciled unto us, & that they may convert those good gifts which they have receaued of God, to the edification, and not to the destruction of his Church. Nevertheless thus much must I saye unto them, and they must take it in good parte: That since they first layd the foundation of this schisme in the church and gave the first sound unto discorde and division, they must first offer the tokens of reconciliation. For they must revoke, as much as in them lieth, all their uncharitable and disobedient wrightinges. They must cease to drawe the people any longer by wrighting and teaching, from the obedience of the lawfull gouernment of the Church, established. And either altogether by one generall consent, or else particularly eache one by him selfe, make an humble and perfect submission, whereby they may declare that they have bin deceaued and are penitent for that which they have committed. For if they have hetherto labored so mightely in these thinges, for the verie zeale that they beare unto the house of God, and not of envy unto others, or ostentacion of their owne learning: Then I am sure (if they be the children of God) they will not refuse any condicion, for the Churches sake, so they may thereby redresse the ruines thereof, which by their fault have bin procured: Especially, when they se in their owne conscience, that all the foundations whereupon they buylded, were laide upon uncertaine and hollow groundes: The Scriptures indede they grounded upon, as all others have ever done, that founded any newe opinions. But the Scriptures are proned to have another sense then they supposed. Fathers and councels also they have in some places alleadged, but in such sorte, as the same

same doe nothing further their cause, but upon a diligent examination, the most of those places are founde more against them, then on their side. And as for the writers in our times, of Germanie and elsewhere, as the most of thē be on our side, so the rest of thē are no competent Iudges. For themselues being priuat men of particular churches and places reformed, write as themselues best liked, and as euery one thought the gouernment where he liued, to be best: And according as things might easilie and lawfully be done in such small particular Churches, where they inhabited: not alwayes considering how the externall gouernmēt of such a mighty kingdome as England, should be best ordered: Much lesse were of that minde, that this gouernment being established, should be altered, so long as the faith of Christ, and his true religion, is truely professed.

But in deede neither were, nor yet are these strangers wel able to iudge what is best to be done in the forme of our gouernment of the church, vnlesse either the scriptures had prescribed a perfect forme of gouernment for all Churches, to be obserued for euer: Or else that those men had bin throughly acquainted with the state of our countrie, as were Peter Martyr, Bucer, and others, who alwayes iudged reuerently of this gouernment and agreed with vs in the same.

And what shall I say more. For if the scriptures themselues, which they haue taken to be theirs, are fallen from them vnto vs, how hardly will any reason grounded vpon them, nay how impossible can any argument grounded vpon mans owne conceipt, take place for the proofe of their assertiō. But I trust that so many as haue not (I say) giuen ouer themselues vnto an obstinate mind, doe rest themselues satisfied by this time, with such answeres as haue beene heretofore made by many excellent men for the satisfaction of them. Wherefore I say,

if theſe will be reconciled againe and come home vnto vs, from whom without any compulſion they haue ſlipp, let them firſt ſhew themſelues obedient members of the Church, and no doubt but her Maieſtie hath aboundance of mercy. The Church receiueth her children with all loue and imbracinges: And the peace of the Church, is more pleſant and acceptable vnto the children of God, then all the riches of this world: The whole body is glad at y recouery of one decaied member: And ſhall not all we with one accorde runne forth the mid way, to receaue againe ſo many fit laborers, able to build and worke in the houſe of God? Yes verely, and we will be ready to offer vnto God our ſacrifice of praiſe and thanks geuing for your returne and for the peace of Ieruſalem. And we will wholy forget the Iniuries that ye haue done vnto the Church: we will caſt away our papers, and all that euer we haue written in defence of our ſelues and the truth, againſt you, and we will loue you as our deare and naturall brethern in Chriſt, of whoſe body we be all members: Then ſhall there be no more cauſe for the Atheiſt, to maintaine his Atheiſme, vnder y colour of our contention: Then ſhal not the Papiſt any longer reioyce in our ſchiſme and diſcention: Then ſhall none of theſe newfangled opinions ſhadowe them ſelues vnder the cloake of your errors, but they ſhall all flie, and bee aſhamed of their follies.

And in the meane time, for the better and more ſpeedy effecting of all theſe things, I earneſtly exhorte all men of all ſides, in all louing kindenes, and brotherly charitie, and that for the loue of our bleſſed Sauiour, whoſe Goſpell we all profeſſe, by whoſe faith we are all iuſtified, by whoſe ſpirite we hope all to be ſanctified, and by whoſe death we looke to be ſaued: If there be any felowſhip of the godly, if any compaſſion of the brethren, if any vnity of the ſpirit: If there remains yet any ſoue amongſt

men,

men, or any desire to be with Christ: If there be either beleefe in his promises, or loue of his vertues, or feare of his iudgements, or any sparke of ioy of the life to come kindled in our harts: Nay, if there be any feare of God before our eyes, or loue of the church in our myndes: If we long for ỳ peace of Ierusalē, or desire to see her to take breath frō the broiles & turmoiles of this wicked worlde: If we looke inwarde for the second and shortly comming of our Sauiour: If we haue not wholy prostrated our shame to all Infidels and Idolaters, and godlesse contemners of the Gospell, and most malicious enimies vnto vs all, and vnto our most pretious Soueraine: If all care, all godlynes, all charity, all gentrusse, yea, all humanity, be not vtterly extinguished. Lay away all bitternesse and malice: but especially those vngodly, vnchristian, and vnduetifull taunts and reproches, in wrighting one against another, which neuer furthers any cause, but is the seede of schisme and dissention, and maketh desperat the hope of reconciliation. But let vs behaue our selues like naturall Christians in all sobernesse and humillity, not like furious, proude, and misbegotten children. Remember Dauid, that milde and righteous King, that when he was cursed by Semei a trayterous subiect, and called a bloudshedder, 2. Sam. 5.
and man of Beliall, yet reuyled not againe, nor rendered like for like, but suffered him like a patient & mild prince. Nay, remember also our blessed Sauiour, that being the most innocent and pure lambe, voyde of all inspition of crime and error, and hauing all the wrong in the world, offered both to himselfe and his doctrine, would not taunt nor reuyle againe, though himselfe were most vniustly taunted and mocked, and reuyled, and called a Deuill: but he liued pacience and meekenesse towards all men, himselfe being Prince and Lord of all, suffered as a poore seruant, though himselfe were a mighty conquerour. Remember that we must make a strait account of euery idle word

Mat. 12
Marke 3
Luke 11
Iohn 7
Mat. 26. 27

word at the day of Iudgement. And what shall we then be, of all vnprofitable, vngodly, and cursed wretches, which not only offend them particularly whome they touch, but all those generally that desire the peace and vnity of the Church. And finally remember, that neyther foolish talking, nor curssed speaking, nor vnromely gibing and iesting (whether by word, or writing) nor strife, nor bariās nor emulations, nor seditions, nor sects, nor enuyings, nor any such like, shall euer inherit the kingdome of heauen.

1. Cor. 5
Galat. 5

O Would to God therefore my friends, that ye would at the length enter into a deepe and earnest consideration with your selues, and that you would but weigh whose ye are, and whereunto ye are called. And no doubt but ye are the children of God, if ye walke straitly and obediently as he hath commanded you, if ye be not led by your owne conceits and vaine imaginations, but by such rules and commandements as either God hath prescribed in his word, or you haue warrant for by those that he hath appointed. For if ye be the Ministers of God, and are sent only to preach the Gospell, or to minister the word and Sacraments vnto the people, therin must ye continually exercise your selues, and truly and sincerely discharge according to the word, til ye be lawfully called to any other function. For euery one that is a Minister, is not presently called to the Apostolicall charge of gouernment; much lesse hath he giuen him from God or else-where, any power to change and alter the forme of gouernment established, vnlesse he can shew by extraordinary warrants or commission for the same from God, as the Apostles did for the changing of the Iewish Ceremonies. Wherefore if ye be of God, ye will be obedient, and apply your selues only to those things that ye are called vnto, without vsurping vpon the office of others.

Furthermore (I say) permit, prayse and examin your selues, whether ye be of God, and whether Christ dwell

in

in you. &c. no: but if Christ dwell in you, ye shall by all 2.Cor.13.
meanes seeke peace and ensue it, ye shall flye from all maner of strife and debate, specially with your brethren, and with the Church, whose peace and tranquillity ye must prefer farre before your owne life and commodity. And in comparison of the peace of Jerusalem, ye must contemne all your owne profit and estimation.

Againe, what is the Church of God, but the body of Christ, whose members ye in part are. Wherefore if ye have Christ dwelling in you, ye will love his body, even your owne flesh, and abandon all sects and contentions that may hurt or hinder the same.

And remember my brethren, that ye are called to an holy calling. For you are not only called to be Citizens of heavenly Jerusalem, and to be in the congregation of just and perfect men, but ye are also called to an high office & vocation in Mount Sion, the Church of the living God, and to have the cure & charge of the soules of Gods elected children. If they perish by your default, or any acte committed by you, their blood shall be required at your hands. Mat how many soules are daily drowned in superfluous quietness, which perteyne not to ye soule? How many hindering men there are by reason of their strong Papistry, to receive Reformation? How many godly men are thereby either troubled in their minde, or hindered in their devotions? How many excellent men are shut by lot from other godly actions, by laboring to pacify this contention, which riseth not by ungodly appetites?

Wherefore I exhort ye all my brethren in the Lord, Ephes.4.
and especially you that be Ministers of the Church of Christ, under what name or title soever ye be called. If ye have any consolation in Christ, if any delight in love, Phil.2.
if any joy in peace and in the holy Ghost, walke ye worthy Rom.14.
of this vocation wherewith ye be called. Be yee like minded one towards another, and especially towards the 2.Cor.13.

Church

Church of Christ: and remembring [illegible] his owne, but euery man most [illegible] of others.
Agree and be at concord, as best becommeth the Saints
Phil. 2. of God. Let nothing be done with strife and vaine glory,
but euery man esteeme one another better then himselfe.
And euery one as the seruants and elect of God, put on
Col. 3 mercy, kindnesse, humblenes of mind, and with patience
and long suffering forbeare and forgiue one another, re-
specting the vnity of the spirit, and peace of the Church,
more then your owne liues & soules. Cast away not only
the causes, but the very thoughts of contention. Bury in
the bottome of the sea, all the taunts and bitter speaches,
and vntrue reports, together with so many vngodly, and
vnprofitable pamphlets, the seede of all schisme, and sedi-
tion; and let vs henceforth labour by all manner of charit-
table meanes, to reduce the Church vnto vnity. Let not
the name of these externall things, be once more spoken of
in y Church of Christ, & let there be no more schisme & con-
tention found in the house of Israel. Let the loue of God,
and of one towards another, dwell plentifully in vs. Let
charity abound [illegible] though we haue all the
learning, & all the excellent gifts of y world, and do giue
all the goods we haue to y poore, & our bodies be burned
in the fire for Christ, it shall nothing auaile vs. Wherfore
bend we our whole mind & affection vnto charity, & let the
peace of God haue victory in our harts: So shal we be deli-
uered frō all the dangers and curses of our enemies. The
Lord will plucke away his wrathfull displeasure from vs,
and they that haue banded and united themselues against
vs, shalbe scattered, and consume as the wax before the
wind: and we shalbe no more vexed and disquieted
by them, but we, with our blessed Queene Eli-
zabeth, shall continue in perfect peace and
quietnesse both in the Church and King-
dome, all the dayes of our life.

FINIS.

A RECONCILIATION OF ALL the Pastors and Clergy of this Church of England.

By Anthony Morton, Sewer of her Maiesties most honorable Chamber.

Meliora Spero.

The grace of our Lord Iesus be with you, and the Loue of God and Father shall be with you. 2. Cor. 13.

G.13.37

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TO THE QVEENES MOST EXCELLENT MAIESTIE.

He naturall and louing Seruant, (moſt Chriſtian and renowmed Queene) whoſe parents and him ſelfe, haue been long foſtered in the houſe and familie of his Maſter; When God hath ſo hũbled his eſtate, as for his vnworthines he dare not, nor for his abilitie he cannot, requite ſo infinite benefites beſtowed vpon him: Yet in ſome ſort he ſheweth his thankfulnes, by doing dayly and pleaſing ſeruices to his Maſters children. Euen ſo, the moſt precious and Princely fauours, that your excellent Maieſtie hath many times of your manifold goodnes voutſafed towardes mee (whoſe father, and my ſelfe, haue bin ſo long nouriſhed by your Maieſtie, and your moſt royall familie,) hath impreſſed ſo naturall a zeale and inward affection in my hart,

that ſeeing I am neither able, nor worthy, to return to your own perſon one for a Million, yet in publicke token of my entire affection, and effectuall ſeruice to your Maieſtie, I humblie beſeech you to accept my care and goodwill towards all your Maieſties Subiects, which are your childern, and the Church of your Kingdome: Whoſe conſciences after I had indeuoured many yeares ſince to ſettle, by ſhewing them the true *Tranquilitie of the minde*, Next of all layd before them, in many large and learned *Common places*, the moſt ſounde and pure doctrine of ſaluation. After that *Exhorted them* by all meanes, to an inuincible courage againſt the inuaſion of our enemies. And then put them in minde of the *Second warning* that Chriſt hath ſounded vnto Iudgement: Now laſtly I ſeek to *Reconcile* all your Cleargie, and paſtors of this Church, to a perfect vnitie in gouernement, and to perſwade your people to geue eare to no other voyces then your Maieſty, and lawes of the Church haue commaunded: Whereby the conſciences of all men being ſatiſfied, Their opinions in matters of faith ſetled, The Realme by their valiant courage defended, The ſpeedy comming of Chriſt expected, And the Church in all externall matters quieted, God may be ſincerely worſhipped, your Maieſtie truely ſerued, & your godlie Lawes obeyed: That as before your people haue, by the mightie power of God, in the hande of your Maieſtie, been a Lanterne vnto all Nations in the glory of their actes, and in the trueth of their Religion: So hereafter we

The Tranquilitie of the minde.

P. Martyrs Common places.

Exhortation to the Subiects.

The Second Sound of the Trumpet

A Reconciliation of the Cleargie.

we may be to them an example of our obedience, and a ſpectacle in our conuerſation. Which thing ſo I might effect, or but any way further, to the quietnes of your Maieſtie, & peace of the Church, my ſelfe would willingly be counted the moſt abiect & caſt-away of this world: As your Maieſtie is knowen to be the moſt gratious and bleſſed prince that euer liued.

Your Maieſties moſt humble Subiect, and faithfull Seruant,

Anthonie Marten.

The Preface to the Reader.

Arucll not (my deere frends & christian brethren,) that if I seeme by the tytle of this treatise, to promis a Reconciliation of all the Pastors and Cleargy of this Realme, touching the cause of church gouernment, (wherein perhaps would be looked for nothing but most earnest and excellent persuasions and exhortations vnto peace and vnity,) and yet haue also dealt in matters of controuersie, especially after so many learned and large discourses of the same: wherein I may seeme to come in with a latter and vnseasonable fruite, and to intreate of peace with a sharpe sword in my hand.

True indeede it is, that at the first, after I had long and inwardly sorrowed for the schisme, and bitter contention, that I saw was raysed and procured in the Church, by some scrupulous consciences, and afterward spread and ouerflowed by vnprofitable wrightings, I then purposed only to exhort and perswade all parties to be reconciled, without examination of any questions, or opening of any former offences; both because I desired in respect of charity, and for the common aduersaries sake, to haue couered (so much as I possibly might) the offences of our brethren. And for that, in a pacification and peace making betweene friends and countreymen, and coequall Christians, I thought it

not best to repeate iniuries, and to remember ould vnkindnesse. Also, when I had at the first, but only scene and superficially read the manyfold places of the Scripture, and the multitude of reasons, which the other part alleaged for themselues, I supposed that their complaints had bin a great deale more to be pitied, and that the same had bin builded vpon more certaine and assured grounds. But after I had thoroughly looked into the controuersies, diligently examined all their places of scripture, and weighed with iudgement all their reasons grounded theron, I found my selfe enforced by all maner of necessity, eyther to leaue the enterprise, or vnfould the questions: The one of which, I was loth to do, for the desire I haue to reconcile; And the other I feared, for the insufficiency of my selfe. Yet in the end, the entire affection that I beare to the Church, whereby I earnestly wish vnity and peace among the Pastors, and true obedience both in them & all the people towards Magistrates: and notwithstanding that all things haue bin sufficiently handled before by them, whose wisedome and knowledge is infinit beyond my capacity and learning, I then altered my first purpose, and mingled my perswasions with briefe explanations of the scriptures, and with playne and sincere answers vnto the doubtfull reasons and principall arguments against our gouernment. And this haue I the rather done, because some of the learned woorks concerning those things, are larger (perhaps) then euery one desirous of the truth, can eyther intend to reade with iudgement, or else well attayne vnto for charge. Wherefore hauing heere set downe all things in a maner in controuersie, in the playnest and easyest sort that I could deuise, and in a

small

ſmall volume of little charge, euery one may more playnely & at once diſcerne (as it were with one proſpect) the whole truth of the cauſe. Euen as in a ſmall peece of paper, the whole forme of the world may ſooner and eaſier, and with one caſt of the eye, be ſpied, then in a huge and large deſcription thereof, whereunto the eye muſt often, and with ſome payne be carryed. And the greater neceſsity enforceth me hereunto, becauſe the ſimpler ſort are many times violently and ſuddenly carryed by their teachers, only with the name of Scriptures, and ſome feiue examples therein, that may ſeeme to haue relation to the gouernment by Elders. An other time, they are lead with a number of humane reaſons and arguments, which their Paſtors haue deuiſed, for the ſtrengthning of that gouernment.

Againe they haue bin taught, that the kingdome of Chriſt cannot be ruled, or his Church rightly gouerned, vnleſſe it be done by thoſe fewe examples of the Scripture which thoſe Paſtors haue alleaged. Alſo they haue bin inſtructed, that the Scriptures haue commanded that kind of gouernment, to be continued in the Church perpetually in all places for euer, and that it hath made mention of no other gouernment beſides: But the contrary of all theſe things will heere moſt playnly and effectually appeere.

Wherefore as I haue vſed my Exhortations ſpecially for reconciling of the Paſtors, ſo haue I written all my anſwers and explanations generally for all the ſubiects. That they may from hencefoorth knowe, what things the holy Ghoſt hath left free in the Goſpell, vnto Churches and Chriſtian Magiſtrates, to order and decree within the precinct of their owne gouernments, and what the Paſtors and people

therin are bound to obey as ſubiects.

I commend the zeale of the people in ſome places, to heare their Paſtors, but I would to God that they would ſuffer alſo their zeale to be ioyned with ſome knowledge. That they had alſo the vnderſtanding to diſcerne truly of ſpirits. That they would not ſo wholy addict themſelues to all manner of doctrine, which one man interpreteth to them out of the Scriptures, but that they would alſo giue eare to the holy Oracles, which other godly men pronounce out of the ſame ſcripture. All the chiefe places that concerne Eccleſiaſticall gouernment, are few and eaſie, and may be examined of euery particuler perſon that can but reade, or meanely vnderſtand. And theſe places haue I already explaned & declared in this booke. More then thoſe, are none worthy the ſearching for that purpoſe. Reade the places (beloued in Chriſt) marke them, compare one place with an other, and conferre them with the opinions of ſome of your Paſtors concerning Elderſhips, and with the opinions of the preſent gouernment as touching Byſhops: and ye ſhall ſee whether the moſt of thoſe places do not more certainly concurre with vs; and whether this gouernment by Byſhops be not a great deale more frequent and vrged in the Scriptures, then that of the other. Whether this haue not the generall example and practiſe of the Apoſtles, to warrant the ſame, more then the other: Whether all the pure and Primitiue Churches did not vſe the ſame more then the other. Nay, whether the cuſtome of all the Churches vniuerſally euer ſince the time of Chriſt, haue not receyued the ſame, and not the other; and whether the ſame do not in all reſpects agree more fitly with our ſtate and king-

kingdome, then the other: and therwith conſider alſo that this hath lawfull authority from the Magiſtrate, and lawes of the Realme added therevnto, and ſo hath not the other. If all theſe proſes will not ſerue, nothing will ſerue, nothing will perſwade, nothing will be credited. Neyther can there be euer any more ſayd or alleaged againſt this gouernment, then hath already bin: and the more it is ſtriuen againſt, the ſtronger it waxeth, and the more it weakneth their ſide that condemneth it: And the greater thoſe be that ſeek to vndermine the foundation therof, the more they labour in vaine to ouerthrow it, and the ſooner God ouerthroweth them. Whereby the truth and ſoundneſſe thereof the more manifeſtly appeareth.

Wherefore it is high time to leaue this controuerſie, and to content our ſelues with that gouernment that we haue, and not euery day to ſeeke new alterations of ſtates and gouernments, and be neuer content with any: as though we were now againe to begin a new world, when the end of the ſame doth euery day gape for the repentance of our ſinnes, and amendment of our liues, leaſt we be ſuddenly caught away before we be aware.

Neyther will I any where excuſe the vngodly or vniuſt behauior of any Eccleſiaſticall perſons, or of any other that belong to the preſent gouernment, ſo far forth as they be offenders, & follow not the rules of God, and the godly lawes preſcribed them, leaſt by ſeeking to couer the nakednesſe of our father, we bring more ſlander and diſcredit to our mother. But I wiſh of God with all my ſoule, that all blemiſhes may be taken from precious Iewells, and that where Paſtors and gouernors of the Church be infected with inex-

Patres Eccleſiæ.

Eccleſia Mater.

vible crymes, they may ſpedely be remoued by godly Magiſtrates, & ſo the ſhame be taken away frō the houſe of Iſrael.

If I haue ſo ordered my anſweres herein, as I may ſeeme oftentimes to haue ſpoken one & the ſame thing, that muſt not be imputed to my fault, but to them that haue made ſo many things of one: For all theſe matters of controuerſie might be gathered welneare into one head, And they ſo depende one vpon another, as he that anſwereth well vnto a fewe, anſwereth truely vnto all. The ſame places that are alledged or obiected by them for one opinion, are alledged and obiected in a manner for all: And the ſame anſweres likewiſe that ſerue for one thing, doe ſerue in a manner for all: as by paſsing through euery particular matter herein, euery one ſhall euidently perceiue. But yet by this meanes, all men ſhall the eaſier and ſooner eſpy, Wherein the controuerſy ſtandeth, wherin we differ, Whether their gouernmēt or ours be neer vnto the word, Which of the was moſt vſed in the Apoſtles time, and euer ſince, whether is meeteſt, and more neceſſarie and agreeable for our Commonweale. What the ſcripture alloweth in all Eccleſiaſtical gouernments, what it forbiddeth, what it exemplifieth, what it cōmandeth, & what it leaueth indifferent. Whether the cōplaint againſt our gouernment be iuſt, whether any thing be amiſſe therein: If any be, where, & in whom the fault remaine. And whatſoeuer els is neceſſarie to be knowen herein, will by this meanes be the more cleerely and plainly diſcerned.

And when I had welneere finiſhed all theſe matters, there came to my ſight newly publiſhed, a latin booke of the degrees of Miniſters, no leſſe learnedly then gravely writ-

ten,

ten, by M. Sarauia, a Stranger of the lowe Countrey. Which after I had perused, and seene how neerely the same agreed with that which I had set downe for Ecclesiasticall gouernment, I inserted and mingled towards the later end some few of his Collections with mine owne: aswell for that the fruits of his latin labors might the better appeere, as because I thought good to continue, as it were by repetition, a remembrance of all things that I had before spoken: hoping that it would be the more deepely imprinted in the minds of all. That from henceforth there may remayne no more scruple of conscience touching the state of Ecclesiasticall gouernment within this kingdome, but euery one to know the liberty that Christ hath left vnto all his Churches and Christian Magistrates, for the ordering of those outward things, and the iust obedience that they must yeeld vnto those lawes that be made for the same. And thus, if all the Pastors for their part, will reconcile themselues to the Church, and imploy their whole labours in doctrine of the soule, & ministration of the Sacraments: Which is the only commission that Christ bound them vnto, when he departed frō hence, leauing the outward policy of the Church to them that haue the same geuen them by iust authority. And then ceasse to feede the people any more with new and strange things, wherby their minds shall no more wander heere and there, in all the vncertenty of the world, and in the end to mislike both of gouernment and gouernors, and whatsoeuer else God hath ordeynd for their good.

And finally, if the people for their part, will also hearken to that holesome doctrine, that shall be taught them for the edifying of their soules, without desiring to be in-

structed

ſtructed by their Paſtors in newe and vnprofitable things, that further nothing at all vnto the doctrine of faith, and godlines of life, but tende vnto the diſobedience of Magiſtrates, and vnto troubles, and ſchiſmes, and contentions in the Church & Commonweale. Then ſhall God be truelie worſhipped, the Magiſtrates duetifully obeyed, the vnitie of the Church preſerued: And then ſhall the ſhame and diſcredit of our inconſtancy, ſo long imputed vnto vs, by all nations, be taken away from vs, and layd to the charge of them that moſt deſerue it.

A RECONCILIATION OF AL THE PASTORS AND MINISTERS OF THE CHVRCH OF ENGLAND.

IWhich of late was leade, for the duetie I beare to her Maiestie, and the loue of my Countrie, to describe with my pen, as it were in a lively picture, the true causes of the cruell warres and proscriptions denounced against her Maiestie, this kingdom, and the true Religion of Christ, by the professed enemies of the Gospell: And thereby endeuoured with vnfained zeale to print in the heartes of all good Subiects, so earnest a desire of defending their naturall Countrey, and so high a courage of suppressing the enemies fury: as I hoped that (at the least wise during the time of so great and imminent perils,) all priuate quarels would be layd apart, al factions, and affected humors would be forgotten, al contentions, and discontentments about religion and ceremonies would be abãdoned: But especially, that all mallice for matters of no moment, and all Pennes of contention, would vanish, and be vterly remoued.

Howbeit, the stubborne and peruerse nature of man.

that euermore fauoureth his owne waies, and feareth the Lorde no longer than hee shaketh his sworde against him, had no sooner spied the enemies by the mightie hand of God repulsed, but he began againe to tune the olde Syrene song, and the fire which was thought to be vtterly quenched, began more violently to be kindled. Wherefore I thought yet more effectually, to draw the mindes of men to a continuall regard of their owne duties, and to a carefull watch of their owne soules, from an ouercurious search of the outward policie and gouernment of the Church, committed by God, not vnto them, but vnto others, by shewing them of the second warning that Christ hath already sounded vnto iudgement. The very which time approaching so neere, if he find vs more enclined to confusion and discord among our selues, than vnto those things that should be for the peace and saluation of our soules, he will bring a sodain and fearfull destruction vpon vs.

But O wretched and miserable men, that so deadly should be the sleepe of our securitie, so hard and stony our hearts, so careleſſe of all things for our comfort, so forgetfull of holesome warnings and admonitions: that neither the danger of our own bodily death, nor the manifest and marueilous deliuerance of vs, our Soueraigne, our Religion, and the whole kingdome, nor the continuall feare of being swallowed vp of our enemies, nor yet the present expectation of Christ vnto iudgement, nor life, nor death, nor heauen, nor hell, nor things present, nor things to come, might once reclaime vs from the vaine conceite of our owne opinions.

Where is now the hope of saluation? where is the faithfull expectation of Gods promises? where is the trembling at his iudgements? where is the simple and plaine profession of the Gospell? where is the earnest zeale vnto

God,

God, and the care of multiplying soules vnto Christ? If the true vnderstanding of his word be hid, it is hidden from them whose minds the God of this world hath blinded, that they should not see the cleare light of the trueth. I pray God that Paul be not afraide of vs, as he was of the Corinthians, lest the Serpent by his craft haue seduced vs as he did our Grandmother Eue, and haue so corrupted our sences, that we fall from the simplicitie that is in Christ, by diuiding his body, and by rayling vp of such tumults, and sects, and scismes in the church and Commonweale, as tend neither to the repairing of Christes body, nor edification of soules, but to the ruine and destruction of both.

1. Cor. 4.

2. Cor. 11.

That we may now therefore anoyde the grieuous and intollerable displeasure of almightie God, the dangerous euents that come by this discord, both to the particular persons of many, but especially to this whole kingdome, Commonweale, and true religion. Let vs seeke by all meanes possible to vnite and reconcile the mindes of all the Pastors and Ministers, and generally of all that haue any Ecclesiasticall functions in the Church, together with other members in the same. That since there is but one God, one Lord, one Church, one faith, one baptisme, and one true Religion in Christ, we may be all of one minde in a house, and speaking one & the same thing, we may labour by all meanes, to keepe the vnitie of the spirite in the bond of peace.

And that this may the easier come to passe, I purpose by the help of God, to endeuour with all my force, to spend all my talent, and to labour with all my diligence, duetie, good will and seruice, to stop the fury of so great a flame, so maliciously enraged and tempestuously discouered by the enemie of mankind in so desperate a case, at so vnseasonable a time, against so peaceable a Church, by so

subtile and craftie meanes, to the discredite of the kingdome, defacing of sincere Religion, and to the dishonoring of all those that haue laboured to build vp the walls of Ierusalem. For after that Sathan had by all open, anpo2rain, and furious meanes, infinitly, and as it were at one instant, assayled the church of God: and had on euery side taken most shameful repulse, he fled then to the vtter most, but yet oldest refuge: that by a most wily and crafty meanes, vnder the cloke of a plaine and inuincible truet hof the Scriptures, he might set those against them selues, that being vnited together had vanquished him in so many battailes: and therby, either to cause the church of Christ vtterly to be reiected, or vnfaithfully to be contemned. And that while the people of God should thus with schismes, and factions, and sectes be deuided, at the least wise, the ruine and destruction of many soules should suddenly be prepared, the vnspeakeable glory of religion obscured, and the spedy comming of Christ most dangerously neglected.

But alas for the dissention of our brethren, and that ẏ secrets of Israel should be discouered to the enemies of the Gospell: that the name of Christ, that the Gospell it selfe, that true religion, that the whole people and kingdome should suffer shame and rebuke of heretikes, of Antichristians, of common enemies and mere idolaters, for matters of so small importance: for the manner, not for ẏ matter of gouernment: for the names and titles of offices, not so much for the offices and dignities themselues: for externe policy, not for faith and diuinitie: and for those things which many times, & in some respects, may differ almuch as ẏ coũtries differ in nature and custome, so the rules of faith be kept, and that ẏ same tend to edification & comelines. Finally, about vaine disputation and strife of wordes, which altogether breed enuy & rayling, but neuer

2. Tim. 6.

make

make peace & reconciliation. But where is the obedience, duety & charitie, that should become the brethren of such a father, ỳ children of such a mother, and the members of such a body? Had we vtterly stopt the mouthes of all our aduersaries? Had we cleane put to silence the sting of their tongues, and poyson of their pennes, that we had leysure to contend against our selues? Were there no moe Popish Doctors to resist vs? Did the Seminarie Priestes and Iesuites cease to molest vs? Was there so ample and euident victorie obteyned, as we might sette wide open the gates of Ianus, and glory for the peace and tranquilitie of Israel? Must we néedes make such warres, as the conquest on euery side would be losse and dishonor, as vncertaine triumph would turne to open shame, expected benefite to vnspeakeable discredite, and certaine victorie to horrible miserie?

But yée (my brethren in the Lord) yée I mean, which haue so earnest a desire to reforme the présent gouernment and discipline of this Church, by such rules and examples as yée suppose to bee described in the word: Geue me leaue by your patience, in all louing friendshippe and good will to expostulate some things of you: or rather to conferre a little with you in diuers speciall matters, which concerne not onely your owne benefit and credite, but the whole Churches saftie and préferment. Not meaning by any contention of words to stirre vp your patient minds to wrath and bitternes: For I wish euen as much good vnto you, as vnto mine owne soule. And I would to God I were indued with such wisdome and vnderstanding from aboue, that my wordes might be acceptable in your sight: Or that I had the tongue of men and Angels, to moue you to those things which should be for your owne good, and for the peace and quietnes of the Church, without renuing or remembring of that which

is past. But alack, how should I perswade you to leaue your sundrie opinions, vnlesse I describe before your eies the certaintie of your errors? And yet would I not willingly in so plain and manifest a cause try the right, by arguments of Logick, which bréd nothing els in diuinitie, but endlesse and bootlesse disputations. Onely I would in some easie and briefe manner answere some fewe of your chiefest reasons, that those being discussed, and the misse that lay betwéne your eyes and our gouernment banished, ye might plainly discerne with how safe conscience you may exercise your calling with vs, and be wholy reconciled againe to the Church.

And God is my record, I write vnto you all in singlenesse of heart, reuerencing some of you as learned Diuines, honouring other some as able teachers, and loning all the rest of you as Christian brothers. And I know that ye haue a singular zeale to builde vp ẏ walles of Ierusalem: yea and your zeale is ioyned with no small knowledge of the Scriptures, and monuments of our forefathers. And I would to God ye were as well affected vnto vnitie in gouernment & obedience vnto gouerners. Howbeit ye are not yet lead vnto that fulnes of the spirite, whereby ye might discerne the difference of all things that belong to sauing health, from other thinges that are but accidents of the same: and wherby ye should know the frédome of the Gospell, and the glorious liber-
2.Cor.3. tie of the sonnes of God.

Yée sée the bloudy beast of Rome dayly threatening and tormenting the Church of God: and yée turne all your force from thence againſt the walles and fortes of your owne Citie. Wherefore, the resolution that yée holde concerning your owne opinions, and the separation that you haue made from your brethren, pittieth me greatly for your owne cause, gréeueth me more for the

flock

flock of Chriſt, and lamenteth me exceedingly for the ioy that the aduerſaries conceaue by the ſame.

Now therefore, ſince the Chriſtian world, and all the godly profeſſors of the Goſpell, are by this meanes hindered, and ſuffer ſharply for ſo ſmall occaſions: In ſuch ſort, as ſome godly haue bene amazed thereat, the wauering fall away, the worſer war obſtinate, and the Atheiſtes and Infidels ſcorne and contemne the Goſpell.

1 I purpoſe in this ſmall Treatiſe to ſhew the principall things that geue offence.

2 Secondly, I wil examine the chiefe matters in queſtion: and therein, in how many points they and we doe concurre, wherein we differ, and wherein the queſtion is needleſſe.

3 Thirdly, I wil weigh the moſt and chiefeſt reaſons wherby the other part would confirme their principall Aſſertions, and wil ſee how thoſe Scriptures which they applie to the ſame, doe concurre with their opinions: without ſtanding vpon any termes of Logick, becauſe I neuer ſawe, but that ſuch kinde of prouing and defending rather increaſed the fire of contention, then bred any hope of peace and reconciliation.

4 Fourthly, I will ſhew that the gouernment of our Church, vnder the moderation and direction of Biſhops, is neerer vnto that which the Apoſtles eſtabliſhed, and which the primitiue Church after them practiſed, then this which they would haue by an equalitie of Elders: and that the ſame is more meet and agreeable to the ſtate of our Commonweale, then any other Churchgouernment at this day whereſoeuer.

5 Laſtly, I will declare that the Paſtors diſcontent, may with ſafe conſcience line obediently vnder the preſent gouernment, and exerciſe their functions according to the ſame. And ſo will exhort all partes to quietneſſe

and

and reconciliation, and to shunne all meanes of contention.

Neither doe I purpose here to excuse the sinnes and infirmities of any private persons, that haue gouernment in the Church, if they performe not sincerely that which is committed vnto them by God, and by the Soueraigne Magistrate, but will indeuour by al possible good meanes to make peace and reconciliation, betweene those that professe one and the same religion. That now in so dangerous a time, and in a world so maliciously bent against vs, we should not so desperatly prostrate our shame, and discouer our secretes to the enemies of the Gospell: Especially, since we haue already receaued a thousand blessings in fredome of the Gospell, and sincere worshipping of Christ, more then we either hoped, or by any meanes deserued.

And now I come vnto those things that I purposed, and by reason whereof all the broyles and tumultes are sprong vp in the church about discipline, and are scattered and spread ouer all the Realme. But as touching the offences of you, my brethren towards vs, ye must in your owne consciences confesse, how many wayes ye haue bin deceiued. 1 Namely, in geuing the first sound vnto schisme & discord. 2 By misconstruing diuers places of the Scripture, other wise then the Apostle meant them, or the sense of the places will beare them. 3 By taking diuers examples and actes of the Apostles, for groūded lawes and commaundements, which ye would binde men in all Churches to follow. 4 By an vndue & vnconuenient course of your proceedings. 5 By chosing an vnseasonable time, in a cause so dangerous and desperate to be effected. 6 By hindering, & in a manner hazarding the greatest matters of faith and saluation, for obteyning a certaine change in the outward forme of

Disci-

Diſcipline: and laſtly, by drawing of partakers to a ſtraight vnyon with your ſelues. Wherefore ye ſhould with humble and ſorrowfull harts repent, that ye haue offended the Church and the whole Congregation, by not yeelding to that gouernment which God hath prepared: ſince after a graue and deliberate councell and agréement of all the learned Diuines, with conſent of euery eſtate of the Kingdome, and after the yoke of Antichriſt was ſhaken off, and all his falſe and ſuperſtitious worſhipping abandoned, ſuch a forme was eſtabliſhed, as was then thought conſonant to the Scriptures, moſt conuenient for the time, agréeable to the ciuill pollicy of the Realme, and not diſſonant from that which the firſt Chriſtian Kings receiued; and ſuch, as was then to the good liking of the moſt learned profeſſors of the Goſpell in Chriſtendome. And where before the happy comming of her Maieſtie to the Crowne, ye would haue bin very ioyfull to haue receyued but the leaſt of all the bleſſings of the Goſpell, and fréedome of your conſcience, now bountifully powred vpon you, without murmuring or repyning, loe, when all things were brought to paſſe better then you deſired, and more then yee expected, yea within a while, againſt all duty and obedience, aſwell by open actions, as publike wrightings, againſt the Church tranquillity, ſtumbled and fell for matters of no moment: for fourmes and faſhions, for names and titles, for habits and circumſtances, beating your heads about 2. Timoth. 2. fooliſh and vnlearned queſtions, which bring no profit, but peruert the hearers, leauing the weightyeſt matters of the Law vndone, obedience, mercy, faith, charitie, Math. 13. 23. and edifying of poore ſoules vnto ſaluation; which ſhould haue bin your greateſt and moſt principall care & charge. Wherby ye ſounded the firſt blaſt vnto Sciſme, and gaue the firſt occaſion vnto diſcord.

If yee excuse your selues herin, by the example of the Apostles, and that ye endeuour no other thing, but to reduce the gouernment to the very same forme and fashion which they vsed in the Churches which they erected. First I demaund what letters patents you had more then any other from God, or any supreme Power, to procure any alteration of Church gouernment where the same is already established, seeing it nothing at all concerneth the teaching and edifying of Soules, or the doctrine of faith in Christ, whereby we are saued, which is the chiefe and in a manner only commission, that Christ gaue to his Apostles, and to those which receiued commission from them, when he departed from hence to hys Father: Goe (sayth he) and teach all Nations, Baptizing them in the name of the Father, the Sonne, & the holy Ghost, and charge them to keepe all things that I haue commaunded you. Secondly I answere, that the Apostles prescribed no certayne forme of gouernment for all times and places, but vsed such as the necessity then, and the places where they came required, themselues hauing the chiefe oversight and gouernment, till sufficient persons were sprong vp to receyue the same charge of them. Thirdly, since God hath not expressely commaunded any forme, as he commaunded all other things which concerne the health of Soules, we must be obedient to that forme, which lawfull Authority hath prescribed. Agayne, we must make a difference betweene Churches newly planted, and without protection of any Christian Magistrate, and those which by commaundement of the Magistrate, and consent of a whole Kingdome are renewed and established: vnlesse ye will runne backe to the persecution of the Apostles time; vnlesse ye will fall backe to the nonage of children, when Milke was necessary for yong babes

Matth. 28.

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in Religion: when Churches that were not, were newe to be planted: when the Romans that possessed the face of the earth, would permit no Prouinces to entertayne the Religion of Christ: when the Apostles must seeke the easyest and nerest way to spread the Gospell, because the mightie rulers of the earth would giue no eare vnto them: when no Kingdome, no Citie, no Congregation, no nor any perticuler person, but in danger of proscription of life, lands, and goods, durst openly professe the name of Christ: when the knowledge of Christian Diuinitie was not knowne to the world, but remayned in a fewe Apostles and Disciples of Christ, and those that were newly instructed by them: when the knowledge how to teach and gouerne (especially in those places where the Apostles continued no long time,) was not yet (for want of time) come to any ripenesse and perfection: when in those dayes, and in those Churches, that kind of forme, and no other, must of necessitie be vsed: those kind of Officers must in that manner and no other, chose and be chosen: in such wise, and no other, gouerne and be gouerned: in the selfe-same, and no other way teach and be taught, minister and be ministred vnto: when the dispearsed brethren in neede and necessitie, could no other way be relieued, the people by no other meanes beleeue or giue credit to the Gospell: when the necessitie both of the times when, and places where, and all the circumstances belonging, compelled this, and no other fourme.

But if yee also obiect, that ye endeuour no other course but such as diuers reformed churches of other countreis haue entertained, euen the same forme of gouernment, or much like vnto it, which ye require. Some Churches indeed, and especially those of particular townes & places in Germany, or some others perhaps in Fraunce, and

gation hath neede of the Deacons office, which appeareth by this, that they haue power to prouide for (or else they must regarde the necessitie of others) and the liberalitie of others to distribute: Therfore Deacons ought to be in euery congregation.

IF by Deaconship, they vnderstande an Ecclesiasticall office to be appointed, onely to that purpose, that they should loke to the poore, there is no such necessitie therof, in all, or any particular Church of England: Neither doeth the Scripture commaunde the same to bee in any Church at any time, much lesse in euery Church perpetually. For though we haue poore alwayes to be prouided for, yet may they be prouided for well inough without an ecclesiasticall officer: For we haue them not in such sort, as they had in the Apostles times, and afterwards, while the Church suffered persecution. For they had them, when their fathers, and brethern, and mothers, and sisters, and all their acquaintance forsoke them, because of their religion. But we haue them, when there bee a thousande meanes in policie to prouide for them: Wherefore there is no need of any such ecclesiasticall function in our churches, vnder the name of Deacons (as they call them) but the whole Commonweale, and euery particular Church, may by lawfull order prouide any other way for that purpose, such as they shall thinke best for the time and place.

8 *That which is indefinitly appoynted for the good of the Church, belongeth vnto euerie congregation aswell as to any one. But such is the appointment of the Deacons 1 Timothy. 3. 8. Therfore there must be Deacons in euerie Congregation.*

Thole

Those Deacons (as I haue said before) be ministers of the Church and must haue in their chiefe vocation, that is, to the ministration of Sacramentes, and diuine seruice, that after a more ripe knowledge, they may bee also licensed to preach. And euery minister at the least or Deacon, must be founde in euerie congregation. But to haue an ecclesiastical function for the power only, since neither the scriptures haue commanded, nor the necessitie of the time requirely the same, as they must bee in euerie congregation.

As touching the authorities that are brought for some councells and fathers for the proofe of this Assertion, I am not to examine what was done in any of those times, partly vnder persecution, and partly in time of Ignorance. But I weigh what the worde of God alloweth, and what is most requisite for the state of our Countrey, without preiudice to the worde, and in respect of conueniences and order. But as concerning these controuersies about the externall gouernment of the Church, which are things indifferent, and belong not to the doctrine of the faith, we are not so much to relie vpon authorities of Councels and Fathers: Neither doe I thinke, that these men will in good earnest, measure their gouernment by the rules and decrees that came from thence, howsoeuer they lay holde vpon the least occasion that they can finde there, or in the Scripture, or any where els, so it may any way further their cause.

Nor yet is not this the best and most sincere way, For they that will seeke a change or alteration of great matters, especially, such as haue beene time out of minde continued without resistance, as hath been our ecclesiasticall gouernment within this and all other Christian kingdomes, wherein after one and the same maner, euer since the time of Christ, and would haue a whole Church

Communicable, touching such ordinances as they doe require: it behoueth them not to deale vpon doubtfull speaches, and vncertaine or slender grounds, but vpon plaine and manifest rules and commandements; as it is most euidently & soundly set downe in the scriptures, for all matters in religion which concerne faith and good maners. But so is not the outward part of ecclesiasticall gouernment: for that is set forth indifferently, and is left free vnto Christian churches and magistrates, to determine, as shalbe fittest for them and their Countrey. And for this cause haue I set before the eyes of all men, the very fountaines of the Scriptures, that all indifferent Readers may clerely see and iudge, concerning Church gouernment, how the same is, and ought to be: and therewithall to discerne also, whether the church gouernment wherein we stande be not lawfull, and iustifiable by the word, and as agreeable to the sense and meaning of the Scripture, as any other gouernment at this day in the world.

And these now be the reasons & argumentes which I haue vsed to discusse, as touching the greatest matters in question betweene vs. But if there remaine yet some curious questions, that I haue not here expressly handled, I haue holpen in so many as I thought sufficient, to satisfie the world in all the rest, and whereupon the rest are grounded, and in them included. Neither needed I for the deciding of the whole controuersie, haue handled any more then the first Assertion. Namely whether the word doe describe an exacte forme of Gouernement in the church, and all the offices & officers of the same; such as should continue for euer. For this being discussed, it appereth plainly, what authoritie the gouernors of any Church haue in all things that are to be done concerning the same. For if the word haue expressly comman-

ded

ded such and such things to be done, no mortall man, no nor all the mortall princes and gouernors of the world, may alter or change the same. And as Augustine sayth: That must be obserued, as it is prescribed.

But if the word haue not so commanded, then hath it left free to the gouernors of the Church to order as time and place shall require, whatsoeuer are but circumstances, and things accidentall, being not of the substance of faith and religion: With this proviso alwayes, That all things be squared by the rules of comelinesse and order. Then may we haue all those comely and orderly degrees in the Church, as Archbishops, Bishops, Deanes, and whatsoeuer other names are contayned vnder the generall names of gouernors and helpers, in the building vp of Christes Church, because the gouernors of the Church haue so agreed, the Magistrate hath so commanded, and the worde of God hath not gaynesayd. Then may a Bishop alone make choyse of the Pastors, Ministers, and other Church officers within his gouernment, without any election or approbation of the people. Then may there be no other elderships or companyes of gouernors, then such as by publike authority are appointed. Then must there be a superiority of gouernment among the Clergy, since it was so vsed by the Apostles and Primitiue church, since the whole Church with vs hath so ordered, the Magistrate hath confirmed, and that it agreeth with comelynes and order. Then may gouernors of the Church, if the Magistrate command them, deale in some Ciuill causes, aswell as Ecclesiasticall affaires. And so of all other things in a manner, that be in controuersy, as long as nothing is done against the word prescribed.

But notwithstanding all this, I haue for sundry causes proceeded further, then eyther the necessity of the cause required, or then at the beginning I purposed: praying

all those pastors, which haue hitherto beene discontented, that now at the length, (if they haue not wholly giuen ouer themselues vnto obstinacy, and to be wedded to their owne opinions, and to the reasons which themselues haue inuented, for establishing of their new platforme of gouernement,) they will bee contented at the least wise, to rest vpon the true and perfect sense of those places of the Scripture, which themselues challenge, for the ground and foundation of their opinions. All which places, or so many of the as I thought to be of any shew to the present matters in question, I haue either in one place or other explained: not according to mine owne sense, but either as the most learned and godly Fathers of olde haue vnderstoode them, or else as the Apostles and Euangelists themselues (as by comparing places with places ye shall most manyfestly perceiue,) haue expounded them.

NOw therefore I will see whether that kind of gouernment which we haue at this day in the Church of England, vnder the moderation and direction of Bishops, be not neere vnto that which the Apostles established, after the planting of Churches, and which the first Primitiue Church after them practised, then this which they would haue by Seigniories or equalls, and whether the same also be not more agreeable for the state of our Common weale, and more for the edification of Christes Church vniuersall, then the gouernment of any other reformed Church in Christendome whatsoeuer.

And to proue this the more effectually, we must first vnderstand, that Churches at the beginning had no other Bishops and Elders, then the Apostles themselues, and those that were labourers together with them. For the first mention of Elders is in the 11. Chapter of the

Acts,

Acts, and those to be in Ierusalem: which being the mo- Acts 11
ther Church of all others, had no neede of any other El-
ders then the Apostles themselues, and Euangelists, so
long as they continued there. But after those were dis-
persed, and Peter fledde, the same City began to haue
Elders; but when and how they were ordeyned, that is
not knowne. And that the greatest number of Churches
were for a time without Elders, it playnly appereth in
the Epistle to Titus, and in the 14. of the Acts. But how
long it so continued, I am not certayne. Howbeit, the
Apostles I suppose had not herein so much respect vnto
the time, as vnto men that should be méete for the mini-
stery of the Church. For it was not for the wisedome of
the Apostles, to put their handes ouerhastely vpon any:
And since men were as yet but yong scholers, and new-
ly conuerted vnto the faith, a time was to bee expec-
ted, wherein their learning and behauiour of life might
be séene, and that a sufficiency of them, to whome the go-
uernment of the Church should be committed, might be
knowne. In which meane time, all things were ordered
by the care & direction of the Apostles and Euangelists,
and of them which they toke to be helpers vnto them.
And this may the better appéere, in that the Apostle in
none of his Epistles, either to the Romanes or to the Co-
rinthians, maketh any mention of any Elders in those
Churches, neyther in the direction of his Epistles at the
beginning, nor in saluting of so many sundry of his frends
and felow labourers by name, in the end. But if they had
then had any Pastors proper vnto thē, he would vndoub-
tedly haue giuen some token thereof; as he did in the E-
pistle to the Phillippians, when he directed his letters to
all the saincts, and to the Bishops and Ministers there.
And to the Colossians, when he willed them to speake
vnto Archippus, that he should fulfill the ministery that

he

be had receyued in the Lord. This opinion is also confir-
Heresi. 75 med by Epiphanius in his booke against Heresies, and by Ambrose vpon the 4. Chapter to the Ephesians. But now after certayne times, when it pleased God that the number of beleeuers increased, and that men of competent learning and knowledge were found to take the charge vpon them, Elders were then ordeyned in euery congregation.

Howbeit, we must here make a distinction betweene Elders or Pastors; for since the equallity of charge committed vnto pastors, was not all one, and that some were set ouer many churches, and others but ouer one church alone. There is also no small difference betweene those which the scriptures call by the selfesame names of Bishops and Elders. But because this may be better discerned by the things themselues, then by the names, let vs consider of those things specially, that the same being distinguished by proper notes rather then by names, we may the more easily make a difference between them.

The first Elders which the Apostles and Euangelists ordeyned, were those which wrought together with them in the worke of the Lord, as Iohn, Marke, Titus, Luke, Timothy, Demas, Syluanus, and many other mentioned in the Scriptures. And these were created Ministers of the Gospell by imposition of hands of the Eldership: And the ministration which was committed vnto these men, was general, not of one Church only: for they were as it were helpers and assistants to the Apostles. But as the multitude of the faithfull and number of churches increased dayly more and more, and as meete men grew vp to take charge of the ministery, ỹ Apostles themselues and Euangelists, or else those which they had taken to be their aydes in that office, ordeyned Elders for euery Church, such as should be there resident, and not

depart

depart, but as faithfull pastors vnder the Apostles, should watch ouer the flock, and remaine in those places where they were appointed. For they were not so appointed, that the whole gouernment was committed vnto them, and they to rule the Church by their owne authoritie, as though the care thereof had belonged no more to the Apostles, and them that had that charge. But where the Apostles themselues might not be present at all times, yet the places there, should be so prouided for, as in their absence no want might be found in them, of any thing necessarie, either for gouernment, or doctrine.

And albeit there be but one onely ministerie of the Gospel vnder Christ, as there was one priesthode vnder Moses, yet as in one priesthod there were diuers degrées of gouernment, so in one ministerie of the gospel, are sundrie orders of Pastors and Teachers. And we sée, that there be degrées of Ministers of the Gospell appointed: first by the Lord himselfe, and afterward by the Apostles themselues: whereas to some was cõmitted the gouernment of all the Churches of one Citie or Prouince, and others had the ouersight but of one Church onely. As Timothie and Titus had the charge of many Churches, as well those which they were already put in trust with, as those which they were to haue afterwarde. Which is manifest, in that Timothie is warned, that he should not hastely put handes vpon any: And that he was forbidden to take an accusation against an Elder, vnder two or three witnesses. And this leades vs, as it were by the hand, to confesse, that vnder the Apostles, and by the Apostles themselues, be appointed sundrie degrées of Elders, of a sundrie authoritie, which should gouerne the Church with them, vnto whom although the Scripture gaue no distinct and proper names, yet hath the posteritie geuen the same. For albeit that the names of Pastor and Bishop, 1.Tim.5

were spoken in olde time of all the Ministers of the gospell, yet after the Apostles time, the name of Bishoppe was attributed properly vnto the first order of Elders: whom neuertheleſſe the Apostles and Euangelistes, so long as they liued, honoured with their owne names, because they were labourers together with them. But after the Apostles were called from this life, that name was seldome or neuer attributed to any other, because of a reuerence geuen to the Apostles aboue others.

That there ought to be no Elders of the church which be not also Pastors.

MOreouer, I finde indeede that there were Elders in the sessions of the priests of the old Synagogue, who were not priests: but I neuer read of any that were in ỹ Christian Church, with the Pastors of congregations: For in the Apostles time and many ages after, there were no Christian Magistrates who might conferre and counsell with the Elders of churches about ecclesiasticall affaires. And those seniors, which wee reade to haue bin ioined with the priests of the old law, where magistrates of the Iewes, who might not iustly be excluded from the Counsell of the prieſtes; especially in those thinges, that belonged to the outward regiment of the church, no more then Christian Magistrates can be at this daye, from the Synodes and Counsels of Bishops. For albeit there be two kindes of gouernment, one of the commonweale and an other of the Church: Yet doe both proceede from one and the same authour. That albeit it bee after a diuers manner, and that the one is from God as he is creator and moderator of humane things, and the other as he is redeemer of mankinde, and that each one hath his owne ende: yet since the church and commonweale is but one

socie-

ſocietie, as the authoritie of both gouernmentes flowe from one and the ſame author, ſo hath it reſpect vnto one and the ſame finall ende, wherein it reſteth. Whereuppon it happeneth, that they haue many things common together, which can neuer be well brought to paſſe, but by the councell and conſent of both.

Other Elders for gouernment of the Church then I haue here ſhewed, I finde none in the Scripture: And then cannot the gouernment which our men would haue by ſuch Elders, be any way lawfull. They that woulde drawe thoſe wordes of the Apoſtle (namely, Thoſe Elders that labour in the worde and doctrine, are worthie of double honour) to make againſt this that I haue ſaide, I referre them to Sarauia in his booke De diuerſis miniſtrorum gradibus, the thirteenth Chapter, where they ſhall ſée the ſame place no leſſe largely then learnedly expounded. 1. Tim. 5. 17

But that it may be the better diſcerned, whether our gouernment by Biſhops, and other degrées of ſuperioritie among miniſters of the Church, be nerer vnto the practiſe and meaning of the Apoſtles, then that wherein they would haue all Paſtors and Elders to be equall and of one degrée, let vs ſée if the order that wée haue of Superiors in the church be not diuine, and the other of theirs but humane.

And here we will firſt ſée, whether Titus, Timothy, and ſuch other, which laboured together with the Apoſtles, and were firſt Biſhops vnder them, had their vocation ordinarie, or extraordinarie. For if it were extraordinarie, then be they not in this poynt examples for vs: But if ordinarie, then may our Biſhops iuſtly claime ſuperioritie from them. There be two kindes of calling, one extraordinarie, as when a man is called by God himſelfe as Moyſes and Aron, and as the Apoſtles and diſci-

ples in the new Testament, before the ministerie of the Gospell was appointed.

And the ordinarie calling is that, which is done by me, according to those lawes which God hath prescribed: As was the priesthode of Arons familie, and the ministery of the Leuits in the olde Testament. And as were the Bishops and Elders, which the Apostles toke to be labourers together with them in the first founding of Churches, and when the Churches were established, gaue them to be gouernours. Among these were Titus and Timothy, Iohn Marke, and others. For they were not called by any other meanes, then any other Elders and Bishops, which the Apostles preferred to sundrie Churches. But if there seemed to be any peculiar thing in any of them, it must not be interpreted to extraordinarie vocation. For the Apostles and Euangelistes of Christ were their masters, and directours in the office committed vnto them.

And albeit they were men adorned with rare gifts of the holie Ghoste, yet were they far from the perfection of faith that was in the Apostles and Euangelistes. Againe, one Apostle neuer gaue precept vnto an other Apostle, as Paule did vnto Timothy and Titus, who in such wise exercised the Apostolicall office, as they did nothing of themselues, but as the Apostles had commanded them: and so they were both disciples and maisters likewise. And as they instructed the Churches, and Pastours of Churches, in holesom doctrine, so were they themselues also instructed by the Apostles: but the Apostles and Euangelistes were taught immediately from God, by our Sauiour Christ, and his Spirite. So as Paul might say: Those things which I receiued from the Lord, I deliuered to you. But Timothie must say with vs: Those thinges which we receyued from the Apostles, we teach.

Paule

Paule had besides Titus and Timothy, other commissioners, and fellow labourers, namely, Sylas and Barnabas, but they were not Disciples as the other, because their calling from God was extraordinary.

Wherefore if the callings of Timothy and Titus were ordinary, after the manner of other Bishops and Elders, and that they were alwayes counted and called Bishops, and were obeyed as governors by the Elders of lower degree: And that the Fathers of all the Churches which followed next unto the Apostles times, have kept in use this forme of government, which they learned of the Apostles, and so the same came from hand to hand unto us, we are most sure, that our kind of government is the ordinance of God, and that the other of equality of Ministers is but humane.

Againe, this will appeare more playnly, if we do but consider all the gifts which were in the Apostles and Euangelists, that we may knowe what was peculier unto the Apostles and their tymes, and what should be common with all the rest of the Ministers of the Church euen till the end of the world. And the first thing to be considered of in the Apostles, is their extraordinary calling, which was from God immediatly. Secondly, their Ambassade, being an absolute commission without limit. Thirdly, that in all those things which belonged unto their office, they had an infallible guide, which is the holy Ghost, which put them in mind of all which they had heard before of the Lord, and of all things which were necessary for the salvation of man, and edification of the Church: In such wise, as they could not decline from the truth. And last of all is the power of their Apostleship.

Those first three things were of necessity for laying the foundation of Churches, upon the which others should lay on more building: for unlesse they had had such an assured

fured ground of the holy Ghost, all that euer were buil-
ded afterward vpon it fame by others, would proue fallen.
I passe ouer the working of miracles, because that power
was giuen not to the Apostles only, and other pastors of
the Church, but to diuers other of the faithfull, for the
more certayne and assured testimony of the true faith in
Christ. And of all these gifts, they could communicate
none vnto their successors, but the ministery of the Gos-
pell, which being annexed to the Apostolicall power, they
transferred the same vnto their posterity, as that which
should be necessary both to the spreading of Churches,
and also to the preserving and vpholding of them. For
without preaching of the Gospell, vse of the Sacraments,
and Ecclesiasticall gouernment, no Church can be in any
state.

And as the preaching of the word of God, Baptisme, and the Supper of the Lord, were not giuen to the Church for the Apostles time only, but for all the ages after, euen till the second comming of Christ: So like wise must the forme of gouernment, which by the Lord himself was instituted, deliuered by the Apostles, & confirmed by continuall practise of the fathers, remayne in most places perpetuall. But that forme of gouernment had inferior and superior pastors, as we haue shewed before, therefore the same must be retayned in the Church. Neyther doth the equality of the ministery, any thing hinder the inequality in gouernment. In the olde Testament the Priesthod was one and the same, and equall vnto Priests, yet were there diuers degrees of Priests in the gouernment. And in the like dignity of Priesthod there were vnlike honors of gouernment. Neyther is it any hinderance that the Leuiticall Priesthod, was a figure, and shadowed Christ. For the consideration of the policy and gouernment which was betweene the Priests

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and Leuits, hay reſpect as well vnto ſacrifyces and other in the Church, as vnto figures and ſhadowes. Wherefore ſince God himſelfe was author of that gouernment and policy, wherein one Leuit obeyed an other, and one Prieſt an other, it muſt be cauſe no humane conſtitution, when one Miniſter of the Goſpell obeyeth an other, and one Paſtor an other: for that can be no more vngodly now, then it was in old time. Wherefore the gouernment of the Church, being a part of the Apoſtolicall power annexed to the miniſtery of the Goſpell, and that the forme of regiment inſtituted by God, and deliuered by the Apoſtles, had in it ſuperiour and inferiour Paſtors, as we haue in the Church of England, it is very certayne, that the forme of our gouernment hath God to be the author, & is more nere vnto the inſtitution of Chriſt, then that which theſe men would haue.

An other reaſon to proue the gouernment that we haue by Biſhops to be god, is, that it can not be ſhewed neyther by authority of the Scriptures, nor by any example of the Fathers, nor yet by any ſound reaſon, that the Apoſtolical forme of gouernment did finiſh by the death of the Apoſtles, neyther is that of any more valure that they ſay, that the Apoſtles had an extraordinary power. For by the like reaſon it might be denyed, that any man at this day hath any power to Baptize, and to preach the Goſpell. Whatſoeuer indeede was extraordinary in the Apoſtles, that might they not leaue to the poſterity.

But I would gladly haue ſome reaſon to be ſhewed, why the forme of gouerning the Church, which was vnder the Apoſtles, ſhould ceaſe in theſe dayes, more then the preaching of the Goſpell, and adminiſtration of Baptiſme, and the Lords ſupper. For the power of all theſe was aſmuch extraordinary, as the gouernment of the Church. It is euen aſmuch, as if one in old time, after

the

the death of Moses and Aaron would haue sayd, that the Priests and Leuits had not the same power among the people that Moses and Aaron had, because their calling was extraordinary. Wherefore euen as Moses and Aaron left vnto their posterity the same kind of gouernment which they themselues vsed, so likewise the Apostles and Euangelists were an example vnto vs, that be the posterity of a perfect Ecclesiasticall regiment. And that which our Sauiour sayd of the Iewes Priests, that they sate vpon the chaire of Moses and Aaron, the same may be sayd of the Bishops, that they sit in the
Mat.23 chaire of Peter and Paule: that is to say, that they haue succeeded them in the same office of gouernment.

Moreouer, that Bishops hauing the same or like authority that our Bishops haue, were ordeyned by the institution of God, and Apostolical tradition, it is euident, since it is certayne that the Apostles appointed nothing in the Church, but that which they receyued of the Lord. But they created Bishops, such as were Titus and Timothy, wheresoeuer any nede required. For vnlesse that the Apostles being dispersed ouer the world, had appointed Bishops, they had neuer bin allowed by so great and vniuersall a consent.

Againe, as touching the gouernment by an Eldership, which is in many reformed Churches, and that these we would nedes haue, if the same were constituted by the Apostles, it were great maruell that the Churches being dispersed in so many parts of the world, so farre asunder one from an other, and yet no one Church would kepe that kind of gouernment. For these (I say) being so farre distant, and not vnder the obedience of any one ciuill power, to commaund all after one and the same maner, how was it in a maner possible, that they could all agree so iust in all places together, and with so full consent to alter the

tradition

traditiõ of Apostolicall gouernment, from Elder ships to Bishops alone. Wherefore it is certaine, that this gouernment by Bishops, and not the other, was appointed by the Apostles. Also, all good Catholicke Christians, both in the first ages, and euer since did surely beleeue, that they in this matter followed the very example of the Apostles: as ye may reade in Ireneus, in his thirde booke and thirde Chapter, who liued in the next age after the Apostles: and in Cyprian, in his fourth booke and ninth Epistle: and in many other of the most auncient Fathers.

Wherefore this gouernment of the Church that we haue vnder the moderation of bishops, being sufficiently proued to be the same which the Apostles, by the direction of their master & ours, established before they departed this life: The same no doubt, must of necessitie be the best, generally for all estates, but especially for such a kingdom as this. For since there is no such difference betweene the ecclesiasticall gouernment and the ciuill, but that they haue both one & the same authour: That they haue both respect to the aduancement of Gods glorie, & to the furderance and building vp of the Church: That they both concerne a iustice, order, and comlines of all things in this life: That they both tend to the correction & amendement of mens liues: That they both instruct vnto obedience and to peace and vnitie in the Church and commonweale: That they are both protected and ordered by one and the same Soueraine: And that thee must answere for both before God at the day of iudgement: That both were deliuered at the first to one and the same Magistrate Moses, and from him to Aron: And that both then and euer since continually, there hath bin a certen proportion of degrees of gouernment in the cheefe prouinces of the church kept betweene both gouernments

And finally, that there is no commandement in the scriptures, geuen for the order of the one, more then for the order of the other. It is very necessarie that there should be a certaine resemblance and proportion kept betweene both.

Seeing then this famous kingdome, and the whole Church within the same, next and immediately frō God, is gouerned and protected by the Lawes of one only Magistrate, and that the Common weale hath amongst degrees of noble persons, and Peeres of Parlement, to vpholde the scepter and dignitie of the Soueraigne, hath Councellers and Iudges, and other Magistrates of high and great estimation among the subiects, for the execution of lawes, and preseruation of peace and tranquilitie: Is it not also necessarie, that the Church Common-weale should haue like degrees of particular gouernors, to order and direct causes by such Ecclesiasticall lawes, as the Church hath deuised, and the Soueraigne Magistrate hath confirmed? Yea, euen from the greatest dignitie to the least, so they be any manner of furtherance to the gouernment and building vp of the Church, and that they doe nothing contrarie, or repugnant to the Scriptures. Otherwise, the church of God, which should bee builded vpon Mount Sion, from whence the beautie therof must shine, and geue light vnto all the land, would be obscured and hidden with the glorious and glittering shewe of the publicke gouernment, as the Moone is obscured in the day time by ỹ brightnes of the Sunbeames: and in so stately a gouernement of the Commonweale, the base and simple state of the Church will be despised and contemned in a manner of all men. Wherefore, the externall gouernment of our Church, cannot be of any other forme, nor of lesse countenance, in respect of the gouernours, then now it is, vnlesse we haue more affection

to the outwarde walles of Ierusalem, then to the in-
nermoste places of the Temple, and Sanctuarye of the
Lord.

Many other reasons besides, are also to be alledged for
this purpose, without reckening vp the multitude of in-
conueniences, & those very certaine, and exceeding great,
which woulde growe by altering this forme of gouern-
ment, as the Reader shal at large perceiue in the Bishop
of Winchesters admonition to the Subiects.

But the long continued custome of this forme of Go-
uernment, although there were no proofe at all in the
Scriptures, that any such like was practized by the Apo-
stles in their time, were sufficiēt to retaine still the same,
vnlesse it were directly repugnant to the worde of God.
For we see by daily experience, what dangers are like to
insue to the whole Common weale, by breaking of ỹ least
custome that hath bin long vsed, and toucheth a publicke
multitude. And what shall we thinke of this, that may
concerne so many, not onely gouernours themselues, but
those that haue liuings, and maintenance by them? Yea,
which shall touch so many poore tenants, who will looke
for harder measure from new Landlords of lesse liuing,
and (perhaps) of lesse conscience, then those which they
had before: wherby they will perhaps become either des-
perate in minde, or dangerous in person.

Againe if countenance, credite, and reuennes, be ta-
ken away from gouernors of the Church, what estima-
tion the people of our Realme will haue them in, what
dutie and obedience they will geue them, it is too well
knowen by daylie experience. Their voices perhaps, in
the pulpet they will some times harken to concerning
their soules, but the censures which they pronounce pub-
lickely against them, will they seldom or neuer obay. Yea
and Pastors them selues with vs be men, no Angells,

and thole wholy are lothe to heare of ſuch gouernours of the Church, as be their betters in ability and calling, and are countenances by the chiefe magiſtrates, will then with greate diſcontentation and diſdayne, humble themſelues vnto thole whom they accounte their equals and no better then themſelues.

3 Moreouer the preſent gouernment of the church by Biſhops and other gouernors is a great maintenance of hoſpitalitie: A thing highly commended in the ſcriptures, and verie pertinent and proper to a Biſhop. Wherfore ad thinge muſt greatly decay, if the liuinges of the Church be diſperſed, although the miniſters of the Church haue all the ſame diſtributed among them. For though euerie 1.Tim.3 miniſter in the Realme, one with an other ſhould haue one hundreth pounds a yeere to liue by, yet hauing no other maintenance, his hoſpitalitie and retinue wouldbe but ſcante, and they ſhould be daily exclaimed on (how iuſtly or vniuſtly ſoeuer) for miſeries and couetouſnes, and for laying vp in ſtore for their familes, and for their other priuat vſes.

4 Alſo the finding training and bringing vp of youth and ſeruitie men of diuers qualities in a ciuill and decent order, hath bin alwayes a thing highly commended in the Biſhops, and other degrees of gouernment. And this is no ſmall ornament both to the Church and common-weale, and putteth as it were a diſference betweene barbariſme and ciuilitie, making euerie man to be knowen in his degree and calling. But all this muſt nedes happen otherwiſe in an equalitie of miniſters of ſmalle abilitie, who will only prouide to ſaue ſtakes, and to keepe all vpright in their hoſpitalitie, without retaining any more perſons then the neceſſitie of ſeruile offices ſhall require.

5 Beſides this, it behoueth that the gouernors of the

Church

Thirdly in this Realme, shall be of no lesse credit and estimation then they be found to haue the same places in all assemblies that they haue, that the words which they speake, and the iudgements that they giue, may take the greater effect, and be the more deeply imprinted in those that heare them, and receiue any iudgement from them.

6 Furthermore, what helpe and stay this kinde of gouernment bringeth to the State in time of necessity, is effectually prouyded. For besides the ordinary duties and payments which the lawes do lay vpon them in respect of the soueraigne Magistrate, what contributions, and voluntary charges do they disburse towards the defence of the Realme, and maintenance of Religion: what collections do they daily make for those that be afflicted for their conscience? All which would with great difficulty be brought to passe, in a meane kind of gouernment, where wealth and liuing were not to be found for performance of the same, and where the Common-weale should haue great neede to supply their wants, then they able to helpe the necessity of the Common-weale.

7 Moreouer if for their grauity and learning, they should be employed in any seruice for the State, into any forraine countrey, or be sent to any generall Councell or assembly of Bishops, it behoueth they should haue the same degree that the Bishops of other places haue, least both our Church and Common-weale also for their sakes be despised, and Religion it selfe the lesse regarded. For whilst we liue in this world, and haue to do with men, and haue dealings with others besides our selues, we must do all things in a comely and decent order, as may make most to the honor of God, the credit of our Prince and our Country, and the aduancement of Christes Church.

8 Finally, since at the first time that it pleased God

to put into the hearts of the Princes and rulers of this Commonweale, to reuiue the Religion of Christ, and to reiect all the superstitious abuses of the same.

This kind of gouernment that we now haue, was thought by all the godly learned Fathers of this Church, to be the nerest vnto that of the Apostles, and the best and fittest for the state of this Realme: and that there was nothing therein repugnant to the Scriptures: What shame and discredit would it now be for our Church, what dishonor to the Kingdome, nay, what a blowe would be giuen to the fame of this true Religion, if those which be our aduersaries, enimies to the truth, should see vs so variable and inconstant, that after we haue continued one and the same gouernment of the Church aboue forty yeares, (sauing the intermission of fiue yeares) we should now at the length, as though we had done all things but rashly at the first, and not bin well aduised euer since, change the whole forme of gouernment, which we haue so long together with the right Religion it selfe, defended with the bodies and liues of so many of our people, from the tyranny and oppression of Antichrist?

Wherefore the offences being shewed, the chiefe matters in question examined, the greatest reasons on the contrary part refelled, and the gouernment on our side prooued, why should not the persons discontent, with a quiet and safe conscience, be obedient vnto the present gouernment of the Church of England: why should not God be therein faithfully and sincerely worshipped, and yet the Magistrate truly and dutifully obeyed: Or why should the difference of externall things, betweene any or all the Churches of Christendome, deuide those persons that are vnited in all the poynts of faith and saluation?

Many no doubt in the beginning of these controuersies, were led of a zeale towards the house of God, and to bring all things as touching outward gouernment, to be done (as they thought) according to the rules of Gods word, as all matters in Religion which concerned faith, were before amended and reformed by the same. And whereas a few particuler places, and townes in Germany, which were the first reformers of Religion (whose commonweales were nothing like to our Kingdome, neyther in largenesse of dominion, nor in degrées of cauling, nor in comparison of ciuill gouernment,) had deuised this forme of gouerning Churches by a company of Elders, both because that forme might in some sort be shrowded vnder ẏ word, & be also conuenient enough for those small Churches, and for that they would lay hould on such a kind, as might seeme to be farthest from that which the Romish Pope exerciseth. Our men in like maner, without putting difference betweene place and place, or considering before hand, how many stormes would arise, before such a new gouernment might be brought into the Church, especially without a willing inclination therevnto, both of her Maiesty, and of the whole assent of all the States in Parliament, attempted by all the meanes they could, to bring this to passe. But I trust that they perceyuing by this tyme how vnnecessary the question is, and how vnpossible the thing is to be effected, they will reuoke their former iudgements, and be obedient vnto that gouernment which is already established.

Againe, the confounding and mingling of the names of Elder and Bishop, which at the first times were indifferently vsed, did perhaps no lesse deceyue them now, then it did Aerius in times past, and so to thinke, that a Bishop and Elder were all one by the Lords appoint-

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ment, and first institution. For of that mind was Aerius. Whereupon that olde Father Epiphanius, was driuen earnestly to confute that opinion at large, and to proue the superiority of a Bishop ouer the Elders, and that by the words of the Apostle, Rebuke not an Elder, but exhort him as a Father. And so in the end concludeth thus: To what purpose was it sayd to the Bishop, that hee should not sharply reprehend an Elder, vnlesse he had power ouer the Elders. Wherefore how indifferently soeuer the names were at the first vsed, it is certaine, that within short time after, the caulings in respect of superiority of gouernment differed. For albeit that euery Bishop was an Elder, yet euery Elder was not a Bishop. In like manner, as euery Bishop was not an Apostle, though euery Apostle was a Bishop.

Epiphanius contra Heref. 75.

Also the Elders that in some places were ordeyned in the Apostles time to gouerne for a certayne space, might make our brethren to thinke, that the gouernment by Elders should be perpetuall and diuine, and our gouernment by Bishops to be but an humane institution: Not considering that whereseuer such Elders were, they were also Ministers of the word and Sacraments, and were alwayes directed and ruled by others, namely, by the Apostles themselues, or by Titus or Timothy, or such like Bishops. And perhaps they were the sooner lead into this opinion, because of the gouernment which was exercised in Ierusalem at the first, by all the Apostles and Disciples of Christ. And this also might deceiue Ierome, who sayd, that the gouernmẽt which first of all was done by common consent of Elders, was afterward by occasion of schisme that arose in the Church, transferred to Bishops alone by a generall decree ouer all the world. Notwithstanding, all this should nothing at all moue them to be inclined to the gouernment by an Eldership. For those

Elders

Elders which gouerned at Ierusalem, were (as I say) a company of, in a manner, all the Apostles and Disciples of Christ, which were there assembled but for a time, to take order for all such things as belonged to the Christian world: Wherefore this Eldership being such, and of so many notable persons, before the establishing, and in a manner planting, of any Churches abroade, cannot bee drawen for a generall example of gouernment, by such a forme of gouernment as they would haue. For the Apostles Scripture shall shew after, dispersing themselues abroade into sundrie Prouinces and kingdomes, gouerned as chiefe Bishops, some where in their own persons, and some where by their assistants and fellow labourers in the Gospell: till the church had bredd able men to succeede them in the Apostolicall gouernment, such as Timothie, Titus, and many others. Neither doe wee finde in the Scriptures any expresse mention of gouerning the Church, or Churches in particular, by Eldership, after this great and famous Eldership was dispersed.

I would to God, my friends, ye would but looke with cleere eyes into the originall and first times, and consider with sincere iudgements, both the scope of the holy historie, and the practise of the next ages that ensued. Which very things would easilie diuide all this whole question: Let neither probabilities, nor possibilities draw your minides to this or that setled opinion, but let either the plaine places of scripture, which I haue partly before declared: or the vniuersall receiued custome of the Church, from the very time of Christ, specially perswade you.

It is very probable indeed, that at the first, some churches were for a time gouerned by a common councell of the people of those places, as Creta, Corinth, Rome, Philippos, and Ephesus, before Elders were prouided for them; Antioche also by Elders, after they had El-

vers, but yet all this was but for a time, under the direction of the Apostles, or their fellow labourers, till God did provide fit men to govern those churches, and ouerse the ministers and Elders in place of the Apostles, to doe that which they did as touching ministration and government. But when the number of Churches and multitude of Christians increased dayly more and more in many places of the world, and when men of riper knowledge were growne vp to take such charge: and that the Apostles might neither tarry in one place, nor could visite all places as they desired: Then they created Bishops to execute their office, such as Titus and Timothie, by the same institution whereby the Lord had before ordeyned Elders. And these had government prescribed them after that Churches were planted, whereof we haue an allured testimonie. But of the government by an Eldership there is nothing certaine, neither in the Scriptures themselues, nor in any of the auncient histories, or monuments of the Fathers. For the necessitie of the first beginning, before Churches were planted, must not be so strictly exemplified, as the practise of the Apostles afterwarde (when the Church was spread and increased in sundry Prouinces and Kingdomes) must be regarded. For the first kinde by Elders, was but of necessitie, and for a time in some places, till other meanes were founde: But the last, which was done by Bishoppes, was more certaine, and more vniuersall, and more like to be perpetuall.

1. Tim. 5 19. & 20.

Now therfore since this kinde of gouernment by Bishops, is found to be the verie ordinance of Christ, the practise of the Apostles while they liued, and the constant order of the vniuersall Church, before that Antichrist abused the same, what obiection can there be made against it, what cause can they allege, what scruple of conscience

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ran they make, why they shoulde not submit them selues thereunto? If they finde that the bishops doe any thing against the commandement of God, or that they execute not those thinges which are committed vnto them, like faithfull and iuste stewardes of God, let those thinges bee declared, but let not the iuste gouernement, whose author is Christe and the Apostles, and whose protector in the lawfull and Godly Magistrate, bee blamed. Let the faulte be laide where it is founde, but let not the Lordes institution be altered.

Were there so many learned, so many excellent, and so many godly men in the daies of our forefathers, in euery age since Christe, of whome wee call some fathers, some Saintes, some Blessed, some righteous, and some wee reuerence for their Religion and learninge beyonde the common sorte of all men, because they founde fault with the great abuses, that were crept into the Church concerning religion: And yet so few or none of them would finde fault with the forme of gouernment by Bishops, nor cause it backe to the Apostles institution by a fellowship of Elders, if that gouernment hade bin lefte by the Apostles, as a pattern vnto all ages? If wee will geue any credite at all to Eusebius, or any other ancient history of the Church, wee must truly confesse, that there were immediatlie and successiuely from the Apostles, not only great bishops of gouernment, but also great Archbishops and metropolitans of many prouinces, euen in the firste establishment of the Church, before that great Babilon, which is Rome, had drunck of the poysoned cup of fornication: and when shee was a pure virgin in the house of God.

But were there so many Godly fathers in euerie of those ages, as Iustin the martyr, Ireneus the disciple of Policarpus, Ignatius, Origen, Dyonisius, Cyprian, Epi-

charish, Ambrose, Ierom, Augustine, Chrisostome, and infinite others of the fyue ages after the Apostles: whome of them all that woulde finde fault with the alteration of the Apostles gouernment if any such alteration had bin made by fraile and mortall men, without warrant from the Apostles, or without an extraordinarie voyce from heauen: especially in such times, when men without all feare, or danger of temporall punishment, might speake and write what and how they would, against any thing touching Christes religion, by whomsoeuer the same was done, because there was no Christian Princes to comptroll them, nor any such disturpation to trouble them?

But it may be (perhaps) that they will say, that this superioritie of gouernment by Bishops, is not the onely and chiefe matter that troubleth their mindes: And that they could be content to submitte themselues vnto this, so that all thinges else about the sacramentall ceremonies and seruices of ỹ church, were according to their mindes. But if these thinges be any speciall grudge to their conscience, why did they not cheifly, and continually bende al their endeuours vnto this onely, by labouring to shewe out of the worde of God, which, & what of all these were not rightly commaunded, and allowed by publicke authoritie? Or why haue they so long intermitted the dealing in this, and bended all their force to rote out all ỹ whole gouernment, and forme thereof. And why did they not rather seeke to repaire the battlements of Ierusalem, then to vndermine the whole foundation of the walles, to redifie the same after a newe fashion?

But I beseech God that they may now at the length perceiue, that they which in the prime of their youth, were not able to stirre the least stone of this building, how impossible it shall be for them now, in the decayed

age

against their eyes to remove the whole timber out of his place. And I hope that this consideration hath already entred into the minde of many, who will no longer contend for things that are not profitable to edification, but rather submit the minds of them, that are enclined to godlynes and religion.

God hath indued us here in this Church of England with many diuine and excellent gifts, and ornaments of learning and knowledge, to the intent we should imploy them all to his honor, and edification of his Church: but we on the contrary part, do daily abuse those gifts, to vnspeakeable and dangerous contention one against an other, and by striuing who should haue the victory in every new invention of our owne, we destroy and rent in sunder the Church and congregation of Christ.

But alack, what hath thus beguyled our senses? who hath caryed us so headlong into the bottomlesse pit of our owne conceits, that we, euen we in this Kingdome, more then any other Christian Nation in the world, should try the subtilty of our owne wits, by procuring through our owne schisme, contention, and discord, so infinite shame and discredit to our selues, such slander and reproch to the true Religion, and such vnspeakable losse and hinderance to the whole Church of Christ. How wilfully do we deface the glory of Christ? how vnpurely do we handle the word of God, that ought to be a sword to diuide the faithfull from the Infidels, but not the faithfull one from an other?

What if all the Nations and Kingdomes of the world had receiued the Gospell, and that the Churches of euery Nation and Common-weale agreed together in all the matters concerning faith & salvation, but differed euery one in the outward forme of gouernment, should they all therefore contend and quarrell one with another, and hate

and the same Religion, and being all members of one and the same body: God forbid. How much lesse then should any particuler Church, within one and the same Kingdome (being governed by one and the same Soueraigne, all subiect to the slanderous reports of the falsely named aduersaries, Christians vnder persecution of one and the same crosse, and all restored againe to one and the same Gospell, and all then with one willing and whole consent, receiuing one and the same forme of discipline, guided and directed by Bishops and Ecclesiasticall gouernors, according to the example of the Apostles, and of all the pure ages succeeding them, after a most excellent and comely order, and most agreeable and correspondent to the forme of gouernment of this Common weale,) how much lesse (I say) should they contend against that gouernment, which by publike authority is established, howsoeuer it differ from any other? May, how much lesse should any priuat person or persons, within any such Church, take vpon them to reforme such a Church gouernment, especially when the same hath respect to comelynes and order, and is not repugnant to the Scriptures? Shall there be a mutuall society and agreement as touching gouernment, betweene all the Ministers of euery particuler reformed Church, in all the parts of Christendome, yea, betweene Masling Priests, and all their Popish fraternities, within so many kingdomes and dominions vnder the gouernmet of Antichrist, and shall only our brethren of the Church of England, Bite and deuoure one another, and so be consumed one of an other? Why should the diuersitie of gouernment in the Church thus intangle any of your minds, and put you from the liberty wherewith Christ hath made you free? For I assure you, that as Paule shew-

Gala.5.15

Galat.5.6

ed to the Galathians, That in Christ Iesus neyther Cir-

cumci-

circumcision were any thing, nor yet vncircumcision, but faith which worketh by loue. And say I vnto you my brethren, that in Christ Iesus neyther this kind of outward gouernment in the Church, nor that kind, is any thing worth to the saluation of our soules, but it is the true faith in Christ which worketh by loue, and by obedience vnto the commandements of God, and to those godly ordinances which the Magistrates and gouernors of the Church and Commonweale haue prescribed, that maketh men the very children of God.

Wherefore should we then be more enemies to our owne selues, then the reformed Churches of other nations be? or why should we more mislike of ỹ present gouernment that we haue, then any others do? many of them haue and daily do more and more allow of the order of our gouernment, the degrees in our Ministery, the honorable names and titles of our Clergy, and the dignities and possessions which they enioy, because the same is agreeable for our Kingdome, and hath no further respect but to order and comelynes in the Church, and vnto the duties which belong one to another, being no part of the inward and spirituall gouernment of the soule. Only some of our owne selues are carryed with a further conceit and mislike of these things which all others allow, and which the word of God it selfe hath left free and indifferent vnto euery Christian common weale. If that holy Apostle of ours were now aliue, and sawe the foolish and vnprofitable questions that daily arise among vs for matters of no moment, would he not feare that he hath bestowed vpon vs his labour in vaine? would he not say as he did to the Corinthians, That for all the long time that we haue heard the Gospell preached faithfully and sincerely amongst vs, he must speake vnto some of vs as vnto carnall men, not vnto spirituall, as vnto babes and children in Christ, that

Galat. 4

1. Cor. 3

must

must be still fed with milke, not with strong meate: seeing there be enuyings, strifes, and sects among vs about questions not necessary to be moued? while one would haue this forme of gouernment, and another would haue that, and in the meane time neglect those things that should tend to the comfort of soules, and to the building vp of Christes Church, which is the speciall thing that God requireth at our hands, and will shortly require the soules of men at the hands of them, whome he appointed to be the builders in his Church?

But shall we make a conscience of these outward, and temporary, and beggerly things, and neglect those inward treasures of the soule: Which are the comfort of Gods heauenly worde, the true and perfect seruice of God, the winning of soules vnto the Gospell of Christ, and the vnity, peace, and quietnes of the Church? What is this, but to make a Religion of euery outward thing, and to be lead with the Colossians and papists by traditions: as, Touch not, taste not, handle not, as though that our whole saluation rested vpon this or that forme of gouernment, and not rather in the loue of our neighbour, and in the obedience towards God, and those that be Gods Lieutenants vpon the earth: which things euery good and godly kind of gouernment doth hold and kepe vs in. Wherefore let it be no more any scruple of conscience, to obey and be subiect to the present gouernment of the Church, being a forme most conuenient for the same, which hath bin deuised by all the most godly and learned Fathers of this Realme, agreed vnto, and confirmed by all the States in Parliament, approued and commended by the most learned Protestants in Christendome, and continually practised by the space of so many yeares. But make a conscience of prouoking God vnto wrath, of disobeying godly and wholesome lawes that are prouided. Make a conscience

Col. 2. 21

of

of displeasing your naturall and deare Soueraigne, by whose breath ye enioy this excellent libertie of the Gospell, and by whose death ye are in hazarde of losing both that, and your life withall. Make a conscience of offending your poore and simple brethren, who, by the long imagination of these externall things, haue beene carried from the constant regarde, and care of the celestiall treasures. Make a conscience of bringing the gospel of Christ and reformed doctrine, into contempt, vnto those ỹ God hath not yet called to the true vnderstanding of his word. Finally, make a conscience of raysing schisme and discorde in the church and Commonweale, since this horrible enormitie is the chiefe and principall meanes that the deuill hath to ouerthrowe the building of Christes Church: and that nothing doeth more disappoint him of his purpose, then concord and vnitie among the brethren.

And I am the more ernest to perswade a reconciliation betwene all the Pastors of our Church; because I see it is the chiefe and in a manner only cause that letteth the building vp of Gods sanctuarie. And the matters which Paule handled most ernestly in his epistles both to the Romans, Corinthians, Galathians, and elsewhere, labouring to reconcile them vnto peace and vnitie, with as ernest and excellent perswations, as the wit of man coulde deuise. And he so abhorred those kinde of men which were the cause of dissention, as he besought the Romans, to marke such as caused deuision among them and to auoide them by all meanes. And in an other place he noteth those men by this token. That they make questions and strife about wordes which bring no profit but to the distroying of the hearers, and to the Galathiãs he wished of God, that those which troubled them might be cut of from among them: as though they were the whole causes that hindered the proceding of the Gospell. Rom.16 2 Tim.2 14 Gal.5

Howbeit I wishe not so much for the brethrens sake

for I know that some of them be learned and Godly, and I haue a singuler hope of all them that haue not already hardened their hartes that they will be reformed. But I beseche God for his sonnes sake, that he will so order their mindes as they may speedilie be reconciled vnto vs, & that they may conuert those good gifts which they haue receiued of God, to the edification, and not to the destruction of his Church. Neuerthelesse thus much must I saye vnto them, and they must take it in good parte: That sithe they first layd the foundation of this schisme in the church and gaue the first sound vnto discorde and diuision, they must first offer the tokens of reconciliation. For they must reuoke, as much as in them lieth, all their vncharitable and disobedient writinges. They must cease to drawe the people any longer by writing and teaching, from the obedience of the lawfull gouernment of the Church, established. And either altogether by one generall consent, or else particularly eache one by him selfe, make an humble and perfect submission, whereby they may declare that they haue bin deceaued and are penitent for that which they haue committed. For if they haue hetherto labored so mightely in these thinges, for the verie zeale that they beare vnto the house of God, and not of enuy vnto others, or ostentacion of their owne learning: Then I am sure (if they be the children of God) they will not refuse any condicion, for the Churches sake, so they may thereby redresse the ruines thereof, which by their fault haue bin procured: Especially, when they se in their owne conscience, that all the foundations whereupon they buylded, were laide vpon vncertaine and hollow groundes: The Scriptures indeede they grounded vpon, as all others haue euer done, that founded any newe opinions. But the Scriptures are proued to haue another sense then they supposed. Fathers and councels also they haue in some places alleadged, but in such sorte, as the same

same doe nothing further their cause, but vpon a diligent examination, the most of those places are founde more against them, then on their side. And as for the writers in our times, of Germanie and elsewhere, as the most of thē be on our side, so the rest of thē are no competent Iudges. For themselues being priuat men of particular churches and places reformed, write as themselues best liked, and as euery one thought the gouernment where he liued, to be best: And according as things might easilie and lawfully be done in such small particular Churches, where they inhabited: not alwayes considering how the eternall gouernmēt of such a mighty kingdome as England, should be best ordered: Much lesse were of that minde, that this gouernment being established, should be altered, so long as the faith of Christ, and his true religion, is truely professed.

But in verie deede neither were, nor yet are these strangers wel able to iudge what is best to be done in the forme of our gouernment of the church, vnlesse either the scriptures had prescribed a perfect forme of gouernment for all Churches, to be obserued for euer: Or else that those men had bin throughly acquainted with the state of our countrie, as were Peter Marter, Bucer, and others, who alwayes iudged reuerently of this gouernment and agreed with vs in the same.

And what shall I say more. For if the scriptures themselues, which they haue taken to be theirs, are fallen from them vnto vs, how hardly will any reason grounded vpon them, nay how vnpossible can any argument grounded vpon mans owne conceipt, take place for the proofe of their allertiō. But I trust that so many as haue not (I say) giuen ouer themselues vnto an obstinate mind, doo rest themselues satisfied by this time, with sufficient answeres as haue beene heretofore made by many excellent men for the satisfaction of them. Wherefore I say,